

# The Homiletic and Pastoral Review

*Cum Permissu Superiorum*

Vol. XXV, No. 10

JULY, 1925

Motives for Pastoral Zeal

Contents of the Unconscious

Jesuit Martyrs of North America

Problem of the Catholic High School

Loss of Consecration or Blessing

Third Cycle of Speeches in Job

Liturgical Notes—Roman Documents

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# The Homiletic and Pastoral Review

*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

VOL. XXV, NO. 10

JULY, 1925

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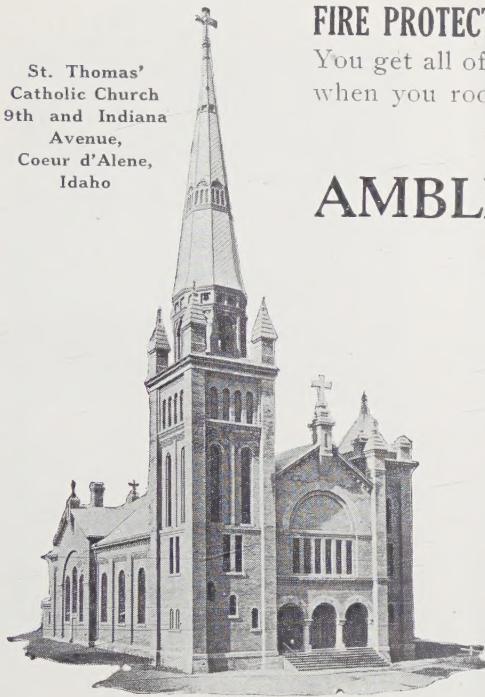
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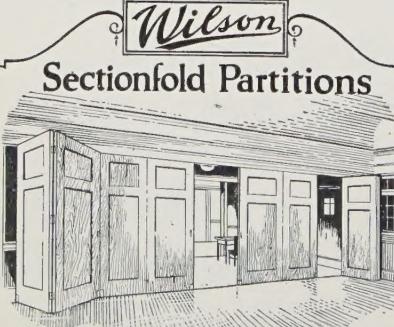
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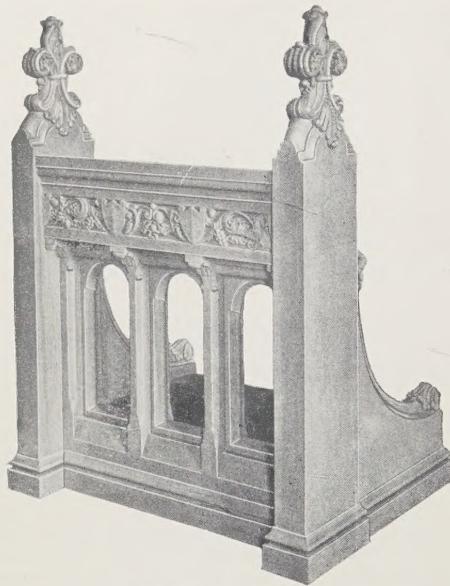


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# The Homiletic and Pastoral Review

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JULY, 1925

No. 10

## PASTORALIA

### The Contents of the Unconscious

What led to the discovery of the unconscious was the lack of adequate motivation so frequently noticeable in man's actions. This absence of a sufficient motive could be observed especially in certain pathological conditions. It was well reasoned that, since every action must have a motive and since the motive could not be found within the range of consciousness, it must be looked for in a region that lies beyond the reach of conscious perception. With this mode of reasoning we have no quarrel. It is based on the well-known principle of causality which in this manner finds unexpected recognition in quarters where it would be least suspected. The new psychology thus acknowledges both the teleological character of all psychic happenings and the continuity of the conscious and non-conscious life in man. It again regards him as an undivided personality reacting to every situation with his whole being. It returns to the position consistently maintained by the scholastics who held that, since the rational soul is at the same time the principle of the sentient and vegetative activities, there would naturally be an interplay between these various functions.<sup>1</sup>

Mental life is purposive. It is governed by law and determined

<sup>1</sup> This is neatly explained by Dr. H. W. Frink who says: "If you hold horizontally in your hand a sheet of stiff paper upon which some iron carpet tacks have been placed, and then move a magnet back and forth under the paper, the tacks will follow the magnet. To an ignorant person, not seeing what was beneath the paper, the behavior of the tacks would seem lawless and inexplicable. The phenomena of mental life are quite as unaccountable as the movements of the tacks if we take into account in the former only the content of the individual's consciousness. Not only in the psychically abnormal, but in the normal as well, there are many mental occurrences for the cause of which the individual's consciousness may be searched in vain" ("Morbid Fears and Compulsions," New York).

by causes. The very abnormalities and disorders that occur testify to this fact, though at first blush they seem to point in the opposite direction. All human reactions have a biological aim: they seek to maintain the organism in a working condition by adjusting it to the needs of life and restoring the equilibrium of its various energies if it has been disturbed. "One of the greatest services performed by Freud in his mind-research," writes Miss Barbara Low, "has been to demonstrate irrefutably the unity and continuity of all mental life. No longer is it possible to divide mind into faculties in the old misleading sense: psychic life is a continuity in the sense that at any given moment it is determined by all that has previously happened and all that is happening. Nothing is accidental in the psychic realm. 'There is no chance in the psychic world any more than in the physical,' says Freud. What look like unexpected accidental happenings are not so in reality. The explanation is that so large a part of our psychic life remains, and operates, in the unconscious that we are perforce unaware of it: we see only end-results, which thus appear detached, incongruous, causeless. Hence one of the first requisites for understanding Freud's theory is a grasp of this basic fact, namely, that the psyche is one entity, in whatever sphere it may operate; unconscious and conscious mind are but two aspects of this entity, one inconceivable without the other, both acting and reacting uninterruptedly throughout life."<sup>2</sup> We sometimes forget

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<sup>2</sup> Dr. A. A. Brill tells the same tale: "The main basis of Freud's psychology is that there is nothing accidental or arbitrary in the psychic life, that everything has reason and meaning. It matters not how complex or simple the condition may be, it has significance, and this significance may be discovered through analysis" ("Fundamental Conceptions of Psycho-analysis," New York). And again Dr. Frink: "A neurosis, especially when it suddenly breaks out in a person previously in seeming good health, has the appearance of something bizarre, foreign and devoid of all continuity with the rest of the individual's mental life. No data within the reach of his consciousness serve satisfactorily to explain its advent or its meaning, or to connect it with the main trends of his ordinary thought. The malady appears to be, not of endopsychic origin, but more as if the mind had been invaded by a strange something which, like an infectious disease or a demoniac possession, would have origin primarily from without. The seeming discontinuity between the neurosis and the rest of the individual's personality and psychic life is not real but apparent. It is conditioned by the fact that the malady has origin in trends which are unknown to the patient, rather than in those whose existence he realizes. As soon as these unconscious processes are known, it is easy to see that there is continuity between the neurotic symptoms and all other elements of the patient's mental life—a continuity which is everywhere complete. The neurosis is neither an invasion of the personality by something foreign, nor a neoplastic excrescence which develops on its surface, leaving the underlying strata unchanged, but rather a composite expression of its totality, an extract which contains something of all its vital constituents" (op. cit.).

man's dual nature and speak of him as if he were a bodiless spirit, ignoring or at least slighting the influence which the body continually exercises.

### THE NATURE OF THE UNCONSCIOUS

It has been erroneously asserted by some that the unconscious is superior to the conscious. It has, therefore, been regarded as the source of artistic inspiration, of moral enthusiasm and religious sentiments. The superior character of the unconscious, however, can be maintained only on the basis of pantheism or materialism. The truth is that the unconscious is allied more to the animal than the spiritual phase of our nature. It works chiefly in the interests of animal existence, and as a consequence brings us into conflict with our higher ideals. On this subject we agree with Dr. W. B. Selbie, who in a recently published volume writes very pertinently: "The first thing to be said is that we have no warrant on psychological grounds for concluding that the unconscious is in any way profounder, higher or more valuable than the conscious mind. Indeed, on James's own showing, something like the opposite is the case. The unconscious is the respository of very mixed materials. These consist, as it were, of droppings, remnants, memories of our conscious life, and in them good and evil elements are inextricably mixed. We know nothing of any process of selection or purification which goes on beneath the surface. What we do know is that the uprushes from the unconscious are seldom such as suggest that it represents our nobler and diviner selves. Dreams and trance states which belong to the dim region of psychic life are but too often incoherent and absurd reflections of our conscious states. The real affinities of the subconscious are rather with our primitive instincts and animal nature than with our higher faculties."<sup>3</sup> This

<sup>3</sup> In the modern explanation of religious and mystical phenomena the unconscious plays an exaggerated part. It is made the vehicle of the divine and the root of religion. Thus Prof. James H. Leuba reduces all mystical illuminations to deliverances of the unconscious. "The truth-kernel of religious ecstasy is, as we have shown, no other than the truth-kernel of narcotic intoxication and of ecstatic trance in general. . . . For the psychologist who remains within the province of science, religious mysticism is a revelation not of God but of man. Whoever wants to know the deepest that is in man, the hidden forces that drive him onward, should become a student of mysticism" ("The Psychology of Religious Mysticism," New York).

Dr. Sanday concurs in these views as the following passage indicates:

view is confirmed by Freud, who holds that the unconscious is dominated by the *libido*, and that its contents are such that they cannot pass into consciousness without being carefully disguised. If they appear without such a disguise in their native ugliness the "censor" will deny them access to consciousness.<sup>4</sup> There is little reason for exalting the unconscious over the conscious and to make the former the soil from which everything noble in human character springs. It is because neither virtue nor reason have any sway in the domain of the unconscious that it may become so troublesome.

### THE KEY TO THE UNCONSCIOUS

There are degrees of consciousness and unconsciousness. We

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"The deepest truth of mysticism, and of the states of which we have been speaking as mystical, belongs not so much to the upper region of consciousness as to the lower region of the unconscious. . . . And it is in these same subterranean regions, and by the same vitally reciprocating action, that whatever there is of the divine in the soul of man passes into the roots of his being" (*Christologies Ancient and Modern*).

It is William James who is mainly responsible for the emphasis now placed on the unconscious in religion. Of the unconscious he says: "In it arise whatever mystical experiences we may have, and our automatisms, sensory or motor. . . . It is also the fountainhead of much that feeds our religion. In persons deep in the religious life the door into this region seems unusually wide open; at any rate, experiences making their entrance through that door have had emphatic influence in shaping religious history" ("The Varieties of Religious Experience," New York).

To derive religion from the unconscious means to distort its nature and to rob it of its dignity. Such a mistaken course is pursued either by those who deliberately intend to discredit religion by assigning to it such a low origin or those who have an exalted notion of the character of the unconscious and see nothing derogatory to religion in its flowing from this source. Objectively, however, religion is bound to be lowered in the esteem of men if such were its genesis.

<sup>4</sup> "We may, however, hazard the question, Why should there be any need for a censor to prevent the unconscious overflowing into the conscious? It is because of the frightful nature of the contents of the unconscious; something so dreadful that the mind would be unhinged by its sight, unless, indeed, the contemplation is made under the direction and enlightened explanation of the psychoanalyst. The loathsome dragon that wallows in the unconscious is the *Libido*" (Dr. George Matheson Cullen, "Psychoanalysis," in *The Dublin Review*, 1921). Similarly Dr. W. Stekel: "If one could only see into the depths of their souls, how much grief, sorrow, anxiety and despair, coarse, brutal passions, veiled sin, wild impulses kept down with difficulty would come to light! Every individual goes through life with its own fettered wild beast, tearing at its chains or shaking the bars of its cage. Not without reason do people dream so much about being pursued by fierce animals, such as lions, tigers, savage dogs, and runaway horses. Even the ancients interpreted such dreams as passions pursuing us, or suppressed impulses of which we are afraid. But I do not wish to speak only of the animal man. Side by side with wild passions dwell within us the finest, noblest impulses. It has been said that our heart is a graveyard of buried hopes and wishes. The comparison is false, for the hopes and wishes are not dead: they live and stir and fill us with secret joy and tremulous longing. No, our heart is a prison. Passion and hope, resignation and longing, rebellion and indignation, all are shut off from the outer world by iron bars, and may not appear in daylight" ("Disguises of Love," New York).

are not in the same manner aware of the total content of our mind. Of some matters we have a clear perception, of others only dim and faint recollections, and of others again we are no longer aware at all. Some experiences have been so entirely lost to us that they cannot be recovered by any ordinary process of recollection. These latter experiences that have become unrecallable are the ones that may cause mischief. They are safely stored away in the unconscious, and never get beyond the threshold of consciousness. They are swallowed up by the subliminal self.

Forgetting is a phenomenon with which we are all familiar. But we usually only know it in its unpleasant aspects. Yet it has also a valuable and beneficent biological function. It serves the purposes of a life that demands quick responses, swift action and ready adjustments. To have all our experiences before our mental vision all the time, would be an actual hindrance. Part of the content of our mind is always dissociated from our consciousness.

We say this dissociation is a useful biological arrangement.<sup>5</sup> We do not need all our experiences nor all our psychic energies all the time; hence, there is no reason why they should be present in consciousness. Such a presence would only be a disturbing factor, since our capacity for attention is limited, and cannot successfully extend to the whole range of our experience. The wise economy of nature, therefore, conceals from our view all that is not required at a given moment, and by this means saves us considerable embarrassment. When this wise economy fails, either by withholding knowledge demanded by the situation confronting us or by allowing consciousness to become flooded and overwhelmed by irrelevant detail, practical difficulties arise. Perhaps we have at times experienced the paralyzing effect of too much knowledge unrelated to the activities in which we were engaged. There is, for example, the unhappy

<sup>5</sup> "Perhaps no psychical phenomenon finds so clear an explanation in biology as does the mental mechanism of dissociating experience. It comes to our aid in swiftly adapting ourselves to circumstances and surroundings" (E. Boyd Barrett, S.J., "The New Psychology," New York). "I will close this chapter on dissociation by considering its relation to certain features of normal mental processes. We are all familiar with experiences of ordinary life which have much similarity with dissociation, and especially those in which we switch off from one occupation to another of a very different kind, and are in no way disturbed by impulses or memories proper to the occupation which has been given up in favor of another. The case differs from morbid dissociation in that the experiences of each phase are readily accessible to the others" (Dr. W. H. R. Rivers, "Instinct and the Unconscious," Cambridge).

orator who cannot come to a conclusion because new ideas are continually obtruding themselves on his attention by spontaneous and uncontrollable association. He is in misery because the mechanism of dissociation does not function properly, and he cannot stem the onrushing tide of ideas. This condition may assume an aggravated form and degenerate into a species of insanity. Where spontaneous association of ideas is not under control, the mind becomes chaotic and confused. Man's mind cannot master the totality of his psychic experiences all at once, and hence nature keeps the doors of memory closed, and allows only that to escape which is organic to the occasion.

These experiences which are temporarily dissociated from consciousness but which can be recalled at will, are said to belong to the foreconscious. The foreconscious has ready access to consciousness, and likewise we can easily gain access to what it contains. The unconscious proper embraces experiences that have become permanently dissociated from consciousness and that cannot be brought back to memory. By some agency these experiences have been repressed on account of their distasteful nature. This repression, however, was not a conscious process, for otherwise we would know of it, and consequently would also know that the repressed experience was in the unconscious. And, if it were known, it could create no psychic disturbances. Now, if that which is unconscious produces an effect in consciousness, the result is disturbing, since the phenomenon thus produced is neither in harmony with the rest of our conscious activity nor duly related to objective reality. If I experience a depressing sadness without knowing the reason, I cannot do anything to remedy this condition. Again, if I experience a violent attack of the *wanderlust* without being aware of the cause that impels me to roam, I cannot combat the urge. If some unaccountable inhibition prevents the use of a limb or induces a partial paralysis, and it is impossible for the patient to find its source, he cannot get rid of his affliction. That is the situation that confronts the neurologist in the presence of a psychosis. His chief concern, then, will be to gain access to the unconscious in order to discover the hidden cause of the ailment, for only when he knows the etiology of the disease can he apply an effective remedy.<sup>6</sup>

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<sup>6</sup> "The unconscious is that portion of consciousness of which we are not aware.

No conscious process can unlock the doors of the unconscious. There are occasions, however, when it manifests itself. The unconscious will betray itself when conscious control is either completely removed or reduced to a minimum. Nature itself affords the best opportunity for the study of the unconscious. It does that in the dream. The dream is a mental state in which the usual conscious inhibitions are withdrawn and in which as a consequence the unconscious can have its way. The dream opens the door to the unconscious.<sup>7</sup>

According to Freud the dream is a wish fulfilment and always sexually colored. Dr. Rivers regards it as an attempt at the solution of a mental conflict. Both attribute to it considerable significance, and find it helpful in the search for the hidden sources of mental troubles. After stripping these theories of their fanciful trimmings, there remains much that is truthful and valuable.<sup>8</sup>

The dream uses a symbolic imagery of its own in order to elude the vigilance of the censor, which, though considerably relaxed, is not entirely absent even during sleep. Hence, to get at the real meaning of the dream, it is necessary to distinguish between its

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It is the realm of repressed desires, and its material consists of repressed desires and wishes often carried over from early childhood or even infancy. It is a concept or a working hypothesis by which certain mental facts can be controlled like the ether of the physicists. . . . The unconscious is the most important concept of recent times in the realm of mental medicine. It is our historical past and, as such, in it are preserved the primitive traits, emotions and desires of our prehistoric ancestors. The only function of the unconscious is wishing or desiring. In the unconscious are stored wishes and desires, often unethical, which are impossible of fulfilment in reality because of the action of the censor of consciousness. These wishes are fulfilled in dreams when the censor is weak or absent and allows the unconscious wishes to slip through in the form of a dream" (Dr. Isador H. Coriat, "What is Psychoanalysis?" New York).

<sup>7</sup> "Continuing to delve deeper and deeper into the recesses of the mind, Freud also began to see more and more clearly the intimate relation existing between the dream and the patient's innermost thoughts and feelings. . . . Gradually he began to see that they must have some place in the vital economy of the mind. In time he was convinced that the dream is not a mere jumble, a senseless mechanism, but that it represents frequently in symbolic form the person's inmost thoughts and desires, that it represents the fulfilment of a hidden wish. He found that the dream offered the best access, that it was the *via regia*, as he put it, to the unconscious; that it was of tremendous help not only in the treatment, but also in the diagnosis" (Dr. Brill, *op. cit.*).

<sup>8</sup> It is easy to ridicule any theory, and hence we do not need to pay much attention to a caricature of psychoanalysis that appeared in a recent number of *The Forum*. The writer, Mr. Aldous Huxley, says: "My own profound disbelief in psychoanalysis began when I first read, many years ago now, Freud's work on the interpretation of dreams. It was the machinery of symbolism, by which the analyst transforms the manifest into the latent dream-content, that shook any faith I might possibly have had in the system" ("Is Psychoanalysis a Science?" March, 1925).

manifest and latent content. Of the psychic mechanisms which the dream employs, more will be said at another occasion.<sup>9</sup>

By fulfilling wishes that could not be realized in waking life, and that consequently would leave in the mind a disquieting restiveness, or by solving conflicts that would otherwise torture the soul and put it in a state of feverish tension, the dream acts as the protector of sleep. It also, therefore, has a very beneficent function. But again, since these wishes cannot be fulfilled as we secretly desire it nor the conflicts have the solution which we would prefer without shock to the sleeper, fulfilment and solution must be symbolically disguised.

Whatever one may think of this dream theory, this much may be regarded as certain, that the dream reveals hidden phases of the mind, that it discloses likes and dislikes, betrays our deepest anxieties and manifests abnormal dispositions. Its value as an aid to mental diagnosis can hardly be disputed.

CHARLES BRUEHL, D.D.

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<sup>9</sup> "The dream is a great revealer of character, and mercilessly exposes the hidden and real self; because in it man tastes surreptitiously, and in symbolic form, of the forbidden fruit which, in his waking hours, he denies himself. . . . When stripped of the symbolical disguise, the dream lays bare the stark nakedness of the soul and unveils all the little hypocrisies of the mind" (Bruehl, "Psychoanalysis," New York). This applies with added force to day dreams.

<sup>10</sup> "As a by-product of this special development, the dream may have acquired a useful function in protecting the sleeper from experience by which he would be disturbed, but in his concept of the censorship, Freud has unduly emphasized this protective function" (Dr. Rivers, "Instinct and the Unconscious," Cambridge). Dr. Frink, however, accepts the theory of Freud. "The function of the dream," he writes, "is that of satisfying, in so far as is possible, those unfulfilled wishes of the day, having a combined tension sufficient to disturb the sleeper and to tend to wake him up. The dream is thus the guardian of sleep. . . . We often hear people complaining that they rested poorly because dreams disturbed their sleep. The real situation is the reverse, however; what disturbed their rest is the tension of unsatisfied or conflicting wishes; but for the dreams they might have slept even less" (op. cit.). With reservations Dr. Thomas Verner Moore endorses the Freudian theory. He says: "Anxieties sometimes find their expression in dreams. More frequently, as dream analysis will show, the trend of thought in dreams tends to flow in the channels of repressed desires, and so these desires mainly find their expression in dream life" ("Dynamic Psychology," Philadelphia).

## THE PROBLEMS OF THE CATHOLIC HIGH SCHOOL

By FELIX M. KIRSCH, O.M.Cap.

It has been suggested that, whenever conversation lags, one should propose to one's friends the perennially interesting subject about the finest compliment that every one present has ever received. But for clerical gatherings of the present day we should like to propose another subject as apt to provoke endless discussions and to lead to the expression of most divergent views. And this subject is the problem of the Catholic High School.

There is, for instance, the view of Father A. He had been very slow to realize the possibility or even the advisability of opening an elementary school in his parish. It really required an ultimatum from the Bishop to make him establish his parochial school. Now, however, things are running smoothly enough. But as for a Catholic high school! Father A. throws up his hands. "Why," he avers, "I can hardly meet the salaries for the elementary school teachers. How should I dream of ever defraying the expenses of a high school? Then there is the still greater difficulty of obtaining the teachers. I ought to have two more teachers in the elementary school. But the Reverend Mother hasn't them to send. Where should we then get the men and women to staff the hundreds of high schools that would be required to take care of our adolescents after the style demanded by some priests?"

Father B. replies that we ought to close our elementary schools and concentrate on satisfying the needs of the pupils of high-school age since they are in a more critical period in life. Father B. thinks that, in the case of need, the Sunday school might suffice for our elementary school children, but that it cannot safeguard the boys and girls when exposed during their most impressionable years to the pernicious philosophy permeating our secular high schools. Father B. agrees with Father A. that we cannot keep up both elementary and high schools, and choosing what he thinks the lesser of two evils he pleads for high schools instead of elementary schools.

### A COMFORTABLE SOLUTION

Father C. offers what is for himself a very comfortable solution: he thinks that the religious orders of men and women should take care of the high school situation. He contends that the religious would be rendering the best service possible if they spent themselves and all their material means in providing a high school education for all our boys and girls. But he wisely refrains from explaining how the religious orders could be equal to so huge a task.

Father D., for his part, cannot understand why there should be so much ado over the need of Catholic high schools. He is the pastor of a large, prosperous parish, and believes that his boys and girls are well provided for. In the public high school, he says, the Catholic pupils have a Newman Club of their own, and keep aloof from the rest of the pupils. With regard to their church duties, they are provided with an opportunity to receive the sacraments monthly, and so Father D. really sees no reason why he should worry any further about their souls. The children themselves, he finds, are happiest during their teens when they can keep at a safe distance from all priestly influence.

### THE WEAK SPOT IN CATHOLIC EDUCATION

Father E. confronts this self-complacent pastor with the argument that we cannot speak of a Catholic educational system so long as we have the present large gap between the elementary school and the college. He maintains that no chain is stronger than its weakest link, and that the weak link in our educational system in this country is the lack of proper provision for our boys and girls during the period when they are passing through the fire and water of the insidious temptations of their adolescence. Yet Father E. does not ignore the fact that in 1922 there were approximately 150,000 pupils in Catholic high schools, and that this figure shows a 103 per cent increase over the number (74,538) attending in 1915. Though he concedes that this increase is matter for gratification, he contends that it is less comforting when we come to realize that this enrollment represents only one-third of the total number of Catholic children in all high schools, which is approximately 450,000. But the actual situation he holds to be truly alarming. He quotes the

Rev. Dr. James H. Ryan<sup>1</sup> as furnishing statistics which prove convincingly that we are not meeting the high school situation except in a very weak and disjointed fashion. Only 10 per cent of our children of high school age are now in Catholic schools. Seventy-three per cent, however, or 1,110,540, are not in any school, either Catholic or public. Father E. insists that in these figures we may find a conclusive answer to the question so often asked: "Why are there not more Catholic leaders in the nation?" Leaders, he insists, are not born: they are made, and a high school education is a necessary element in the making of them.

#### MORTALITY IN OUR ELEMENTARY SCHOOLS

Father F., however, interposes that before thinking of the high school pupils we must lessen the mortality in our elementary schools. He contends that an abnormally high percentage of Catholic children do not even reach the high school. How then, he argues, can we provide the proper number of Catholic high schools when our children are leaving the parish schools between the seventh and eighth grades? He admits that even the elementary school is sadly inadequate since only half of our children are in Catholic schools. Yet he wishes to stress the fact that, even with regard to the children in our parish schools, the situation is far from being satisfactory since the mortality in our elementary schools has reached such proportions that it not only equals but surpasses the elimination in the public school. Father F. may quote from the Rev. Dr. James H. Ryan the following rather startling conclusions:

<i>Per cent elimination between</i>	<i>Parochial</i>	<i>Public</i>
Fourth and Fifth Grades.....	9.0	9.4
Fifth and Sixth Grades.....	14.5	10.4
Sixth and Seventh Grades.....	15.7	15.6
Seventh and Eighth Grades.....	19.0	5.7

What must be the results of such mortality in our schools? Israel Zangwill declared recently that we are the greatest "half-educated" nation in the world. Though this is a cruel charge, yet

<sup>1</sup> *Catholic Educational Review*, XXII (1924), 257 sqq.

it would seem to be true in as far as 20,000,000 Catholics are concerned. If we assume that the ratings disclosed by the intelligence tests conducted with 1,700,000 of our soldiers in the late war are fair samples, then the *average* mental age of Americans is only about fourteen, and 45,000,000 or nearly one-half of the whole population will never develop capacity beyond the stage represented by a normal twelve-year-old child, and only 13,500,000 will ever show superior intelligence, and only 4,500,000 can be considered "talented."<sup>2</sup>

#### THE PROBLEM OF UNIVERSAL SECONDARY EDUCATION

It is facts and figures like these that induce Father G. to warn Catholic churchmen and educators against committing themselves to what he believes a serious mistake in American educational policy—universal secondary education. He holds that overcrowding the schools with pupils who are mentally unfit for secondary work results eventually in a lowering of standards and in that superficiality that is the bane of secondary education in this country. If instead rigid examinations and intelligence tests were required for admission to the secondary school, only those qualified would be admitted, the curriculum could be of a high standard, there would be no call for the multiplicity of courses to satisfy the whims of those who are unequal to the demands of what secondary education ought to be, and there would be no need of draining the financial strength of the Catholic laity for building high schools for those children who have "neither the desire nor the intellectual ability to complete the work of a secondary school with profit to themselves."

Father G. does not ignore the important fact that the law in many states compels children to remain in school until their sixteenth year, and hence suggests that the pupils who cannot qualify for the prescribed course of the high school should be in the commercial department of secondary schools, in trade schools, or in such shops as would make adequate provision for coöperating with a system of continuation schools. He thinks that pupils possessed of mechanical ability would thus have an opportunity to be trained early for a useful career instead of wasting the most valuable years of their

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<sup>2</sup> Cfr. Stoddard, "The Revolt against Civilization" (New York, 1922), 69.

lives over a course of study to which they are unequal, while acquiring in the meantime nothing but habits of indolence along with a distaste for both manual and mental labor.

Father H. finally offers a rather startling view. He has discovered that many graduates of Catholic high schools are poorly instructed in their faith. Among the high school graduates examined for admission to a Catholic college no less than 70 per cent had altogether erroneous notions as to what was meant by the Immaculate Conception of the Blessed Virgin. Nay, even the graduates of Catholic colleges, this priest declares, are in too many cases not a credit to the Church, since with the greater opportunity given them by their college education for acquiring wealth they seem to lose their hold on the supernatural life, and hence Father H. will not approve of making extraordinary efforts to provide any kind of higher education for our young people.

The views expressed by our various spokesmen on the Catholic high school do not by any means exhaust the record that the present writer has kept of the opinions he has heard on the matter. A still greater divergence of views would appear in case we proposed to quote opinions we have heard on some other topics connected with the high school—for instance, the curriculum, vocational training or vocational guidance, extra-curricular activities, co-education, advanced age of high school graduates, diocesan high schools or parish high schools, the upkeep of the high school, the teaching staff, the junior high school, the junior college, etc. Of the variety of opinions on the Catholic high school, even among the clergy, there is indeed no end.

This divergence of views is of interest to the student of the history of Catholic education in this country, for he finds that the same variety of opinions which once greeted the attempt to establish a system of Catholic elementary schools, is now produced by the effort to establish a system of Catholic secondary schools. But, while our priests may be divided in their views as to what should be done with regard to the Catholic high school, the country at large is insisting on universal secondary education, and is acting on the belief of the average voter that it is the duty of the State to furnish to its boys and girls a public school education that includes four years in the high school.

### GROWTH OF PUBLIC AND PRIVATE HIGH SCHOOLS

The numerical growth of our high schools has been phenomenal. In 1867 the United States Commissioner of Education made the statement, in answer to an inquiry, that there were then about forty public high schools in this country. In 1915 there were 11,500 public high schools. This is an increase of nearly 30,000 per cent. The increase in population in that time was about 150 per cent. In 1867, there was one public high school to every 950,000 of the population; in 1915 one public high school to every 8,500. At the present time there is one to every 7,000. The estimated value is not less than \$982,000,000 in public high school buildings, with the constant employment of 114,000 high school teachers at regular salaries, and with a total annual enrollment of over 2,300,000 pupils.

That our Catholics are alive to the need of more secondary schools may be seen from the rapid increase of our high schools during the past twenty-five years. For the past decade some of our dioceses can show figures of an increase of over 300 per cent in their enrollment of students in Catholic high schools.

This increase was largely due to the increasing number of free Catholic high schools. The appeal of our academies has been and is still, to a great extent, to a class of our population that is more or less economically independent. The academies lacked the funds to make adequate provisions for the attendance of the great numbers of elementary school graduates who were clamoring for four years in the high school, but who were unable, for one reason or another, to meet the tuition charges. Hence Catholic leaders realized that nothing short of the construction of free Catholic high schools, maintained by the diocese, would adequately meet the demands of each community. Thus began, as the Rev. Dr. James H. Ryan has shown, that nation-wide movement for the building of central and district high schools which has become the most significant phase of our recent educational development. While the academies are still receiving thousands of Catholic boys and girls, we note that the general movement is towards the central high school.

The movement for central high schools has been most pronounced in the Middle West. The Archbishop of Chicago has developed

an excellent plan for the giving of high school training to the boys and girls of his diocese. In the Diocese of Indianapolis, free central high schools, both for boys and girls, have been established in every city and town with a population of 20,000 or over. A large amount of the six millions of dollars raised in the Catholic educational campaign in Pittsburgh is to be devoted to the construction and maintenance of a system of free Catholic high schools. Two years ago in the Diocese of Brooklyn the sum of three millions of dollars was raised specifically for high school purposes. These examples, we realize, do not by any means exhaust the history of recent efforts towards the building of central high schools. They give, however, a fair idea of the extent of the movement, and of the direction which it is taking. If the present rate of progress continues, there will not remain, in a decade or two, a diocese in the United States which does not support its own system of free high schools.

Thus the cause of the Catholic high school goes marching on, and, while it behooves all of us to give much earnest thought to the problem of the Catholic high school, it will not do for any one who has at heart the welfare of our young people and the fostering of vocations and the training of Catholic leadership, to be satisfied with mere theorizing. A pastor in Ohio, the Rev. Wm. J. Egan, has set a noble example to his brothers in the priesthood by writing, publishing, and distributing at his own expense a pamphlet dealing with the subject of the high school. He hopes in this way to stimulate not only thought but also action, especially on the part of wealthy Catholics who should be building and endowing our high schools. It is only by concerted effort of clergy and laity that we may hope to convert the problem of the Catholic high school into an opportunity for untold good for the Church and the country.

# PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D.D.

## Motives for Pastoral Zeal

*“Wide is the gate, and broad is the way that leadeth to destruction, and many are they who go in thereat” (Matt., vii. 13).*

One of the greatest and most important characteristics of every true priest is a burning love for souls and an ardent and ever-increasing desire to secure their salvation. This desire is enkindled by a great number of powerful, though very different motives.

I. The chief, no doubt, is the example of Jesus Christ. When we call to mind that God became man, and that He deemed it worth His while to suffer and to die an ignominious death in order that He might rescue men from eternal damnation, we should feel that we too ought to be ready, not only to exert ourselves, but to suffer anything however painful to promote the end for the sake of which He became obedient “even unto the death of the Cross.” When, further, we consider that He established His Church, and watches over and protects it, and endows it with infallibility to the end of time; and that He has founded the seven Sacraments, each of which contains so many marvels, *in order to help souls to reach their high destiny*, we should realize something of the importance of the work entrusted to us as the divinely appointed coadjutors of Christ.

II. Another motive is the immense value of a soul, made to the likeness and image of God, whose destiny is at stake. Our Lord made no mystery of the value and the dignity of a soul. He taught openly that a single one is worth more than the entire world, that it is of priceless value, and that absolutely nothing exists for which it can be exchanged. Speaking to Saint Bridget, He is recorded to have said: “I, who created thee, have subjected every member of My Body and all the powers of My Soul to suffering and punishment for thy sake.” And, referring to the damned, He declared that “He would willingly have endured His passion and death over again, had it been possible, for the salvation of each one that was lost.”

III. Yet another very strong motive urging us to do our utmost to save souls, is the thought of the indescribable torments that will inevitably be theirs, if they are lost. Pause for a moment and reflect that one of the strongest incentives to zeal is a serious consideration, on the part of the pastor, of the very real and imminent danger in which so many of his own parishioners stand of being cast into the inextinguishable fires of hell. As there is little external to remind us of this, we do not advert to it as we should. In fact, we perhaps scarcely admit the reality of the danger even to ourselves. Yet, however much we may wish it were otherwise, we are bound to confess—if we have looked into the matter at all—that the greatest and the most weighty authorities are of opinion that, not “some” only, but the “majority” (some say the *great* majority) of adult Catholics are lost! Even Father Faber, who took an exceptionally lenient view himself, candidly admitted at the same time that the great weight of authority was—and of course still is—against him.

Consider for a moment what hell is. The inspired word of God declares it to be “a bottomless pit of inextinguishable fire”—a fire which penetrates everywhere, even into the very marrow of the bones, and which not only preserves the life of its victim, but (*terribile dictu*) which also maintains the sensibility and the full capacity of suffering undiminished for all eternity. We know the terrible agony which an earthly fire causes. Let us think of it, and then remember that theologians and spiritual writers tell us that the very worst fire with which we are acquainted, is but as a painted fire compared to the fire of hell. Consider further that it is continuous, ceaseless, without variation or intermission, century after century, for all eternity.

Consider again that, great and intense and wholly indescribable as this pain of sense must be, there is another pain suffered by the damned in hell which is immeasurably worse, and a thousand times more unbearable—a pain indeed of which we have no experience in this life, yet one much more to be dreaded than the pain of sense: this is the pain of loss. Thus, to cite a single authority, St. John Chrysostom, that famous luminary of the Church, declares that the united torments of a thousand hells would be nothing compared with

the punishment which a damned soul feels in the loss of God.<sup>1</sup> Remember, this is no fable, but a stupendous and a ghastly reality. Who is there that would expose even his worst enemy to such a fate? Who can contemplate without horror and dismay even the most hopelessly wicked sinner burning for ever and ever in such a prison?

Realizing the risk that many even of his own parishioners are running of having to submit to such an appalling fate, a pastor would be less than human did he remain cold or indifferent. If he warns not his flock of their danger, God Himself will exact a most strict account at his hands. "If," says the Almighty, who has called us to coöperate with Him in the sublime work of the redemption, "if, when I say to the wicked: Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but *I will require his blood at thy hand.*" Even if, in any particular case, there seems to be little hope of impressing the evil-doer and of bringing him to the sacraments, we should at least make the attempt, and do our best, for this is most certainly required of us by our Divine Master, who says: "But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, *but thou hast delivered thy soul*" (Ezechiel, iii. 18-19). This clearly implies that, in case of any neglect in this matter, we shall place our own salvation in danger. It is the duty of the pastor to exhort and to warn—to point out the many dangers that stand in the way of salvation for his flock—and it will go hard with him if he allows any member to perish everlasting through carelessness, indifference or apathy.

To God alone, of course, is known the final number of the lost and the saved. All that even Saints and great theologians can do is to express opinions founded upon weighty reasons and serious considerations, which deserve respect and attention. From their study of men's lives and the prevailing habits, customs, and worldliness of the millions even of Catholics, on the one hand, and from their knowledge of the essential conditions of salvation, on the other hand, they come to a conclusion which is, to say the least, both distressing and disheartening in the extreme.

<sup>1</sup> His actual words are:—"Si mille quis ponat gehennas, *nihil* tale dicturus *est*, quale est a *beatæ illius gloriæ* honore *repelli*."

Setting aside altogether the heathen population of the globe, which outnumbers all others, and disregarding the immense variety of heretics, which are to be found in most civilized countries, we will confine ourselves to the three hundred or three hundred and fifty million members of the True Church.

Here a distinction is generally made, according to whether children are included or not.

Where children are included, many—perhaps most—theologians and spiritual writers think that the majority of Catholics are saved. Father Faber, who seems to have made a study of this subject, writes: “The rigorous opinions concerning the damnation of the majority of adult Catholics have more theologians on their side than the milder view” (*Creator and the Creature*, Book III, chap. ii). And Fra E. da Chitignano, O.S.F., declares (*L’Uomo in Paradiso*, p. 269) that “St. Jerome, St. Augustine, St. Basil, St. John Chrysostom, St. Ephrem, St. Gregory the Great, and St. Anselm, and many more *most learned men of the highest virtue*, have held the opinion that the majority of adult Catholics are condemned to hell for all eternity.” He adds the following words: “Even Suarez, who expresses the opposite opinion, confesses that the more common opinion is against him.”<sup>2</sup>

Cornelius à Lapide, in his Commentary on James, ii. 13, writes: “Plures ex Christianis adultis damnari quam salvare, suadere videtur ratio et auctoritas.” He gives various reasons, of which one is: “Quia longe major pars Christianorum vivit in statu peccati mortalis: juxta regulam autem S. Augustini, sicut quis vixit, ita et moritur; ut raro qui male vixit bene moriatur, et vice versa.”

Persons who maintain the more lenient view, and think that very many more Catholics are saved than are lost, do so because they tell us that the vast majority of Catholics, even the evil-livers and the careless, will send for the priest when dying, and will receive the last Sacraments. But it must be admitted that such death-bed con-

<sup>2</sup> As we take no responsibility for the opinion, we give his actual words:—“Oltre i santi Padri S. Girolamo, Sant’ Agostino, S. Basilio, S. Giovanni Crisostomo, Sant’ Efrem, S. Gregorio Magno e Sant’ Anselmo, S. Nilo presso il Baronio, S. Simeone Stilita, S. Teodoro, il Gaetano, il Bellarmino, l’Abulense e molti altri uomini dottissimi e di somma virtù, sono di opinione che la maggior parte dei fedeli adulti non entrò nel numero degli eletti. Lo stesso Suarez, il quale con altri sapienti e di contrario parere, confessa che l’opinione più comune è quella, che la maggior parte dei fedeli adulti vada tra i reprobati” (Chap. 16, page 269).

versions are really far from easy, and are seldom satisfactory. In the first place, it will be an exception to the great principle which seems accepted everywhere: "As a man lives, so will he die." A dying man may indeed send for the priest, but if his whole life has been passed in neglect of God and in satisfying his passions, what are the chances of his eliciting an efficacious retraction of his whole past life, such as to secure for him pardon and absolution? Before he can be said to have true penitence, three conditions are laid down by theologians. We will quote from the well-known Recupitus, S.J., whose words are exceptionally clear: "Ad veram poenitentiam tria requiruntur. Primum ut sit detestatio peccatorum ex motivo supernaturali. Secundum est ut sit detestatio super omnia mala, et saltem in laxiore opinione super omnia mala temporalia, etiam supra ipsam mortem; ita ut vere plus doleat de peccato quam de quolibet alio malo. Tertium, ut sit conjunctum cum proposito fimo nunquam peccandi de cætero: quod propositum debet esse tale, ut se extendat, saltem virtualiter et confuse, ad quancunque occasionem quæ offertur peccandi ita ut sit firma voluntas nolendi peccare, etiam proposito periculo aut damno propriæ existimationis et vitæ; ad quæ omnia saltem implicite tale propositum se debet extendere. *Unum ex his si desit, vera pœnitentia non est, neque talis ut etiam conjuncta cum sacramento justificet; cum desint illi essentialia.*"

Well may St. Peter ask: "If the just man is saved with difficulty (*μόλις*), where shall the impious man and sinner appear?" (I. Peter, iv. 18).

When Our Blessed Lord was asked: "Are they few that are saved?" He refused to answer it speculatively, but put forward this practical lesson: Those who do not *strive* to enter in by the narrow gate, put their salvation into most imminent jeopardy; for many shall *seek* to enter, and shall not be able. And, in the parallel place, He exclaims: "How narrow is the gate, and strait is the way that leadeth to life; and few there are who find it" (Luke, xiii. 23, 24). Commenting on these words, Dr. W. G. Ward, who taught dogmatic theology for many years, writes: "Now I really do not see how words can have any meaning if such a saying as this is consistent with the view that the mass of Catholics are saved by death-bed repentance. Who can imagine any mode of *seeking*, as distinct from *striving*,

more utterly poor and ineffectual than this: that a man shall give his whole life to the devil, send for a priest at the approach of death, listen to him with attention, and put forth a languid, feeble superficial echo to such thoughts as are suggested? I, for one, cannot imagine a 'gate' which shall be much wider, or a 'way' which shall be more simply a thoroughfare, than will be, on such a supposition, the gate and the way which lead to Heaven—that gate and that way, of which our Blessed Saviour says that the gate is narrow and the way confined" (*Attrition, Contrition, and Sovereign Love*, 44). In his *De Pænitentia* (diss. iv, art. vii), writes the great theologian Billuart: "Juxta SS. Patres et omnes theologos, rarissima est ac difficillima vera ac sincera pœnitentia quæ ad mortem usque differtur."

Indeed it is a well-recognized proverb to be found in every Christian land: "As a man lives, so shall he die." In France they say: "Telle vie, telle mort"; and in Italy: "Qualis vita, finis ita." There can be no doubt but that the general opinion as to the small number of saved, even among adult Catholics, is positively terrifying, and though we may not accept such a depressing view ourselves, we shall be wise to work and toil and exert ourselves as though it were as well founded as it appears to be.

But, let us remember that, if there be much on the one hand to make us fear, there is much also on the other hand to restore confidence. In the first place, we know that no one can ever be damned, except through his own fault. As a recent writer says: "None are in hell but those who in clear consciousness, with attention and intention committed mortal sin and deliberately remained in it till they died. . . . The only way to hell is to walk into it with open eyes" (J. Arendzen, "What Becomes of the Dead," 86). Then we have to consider the goodness of God and His genuine desire to save us, together with His infinite power and boundless resources.

"God so loved the world as to give His only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting" (John, iii. 16). "God will have all men to be saved and to come to the knowledge of the truth" (I Tim., ii. 4). "The Lord dealeth patiently, not willing that they should perish, but that all should return to penance" (II Peter, iii. 3). "I will have mercy and not sacrifice. For I am not come to call the just, but sinners"

(Matt., ix. 13). "I desire not the death of the wicked, but that the wicked turn from his way and live" (Ezech., xxxiii. 11). "God sent not His Son into the world to judge the world, but that the world may be saved by Him" (John, iii. 16). "Thou hast mercy on all because Thou canst do all things, and overlookest the sins of men for the sake of repentance" (Wis., xi. 24). "The Lord is compassionate and merciful, long-suffering and plenteous in mercy" (Ps., cii. 8). "He that spared not even His own Son, but delivered Him up for us, now hath He not also with Him given us all things?" (Rom., viii. 32). Such are a few of the consoling promises made by God, and many more are to be found scattered up and down throughout the Holy Scriptures. No theory, which cannot be reconciled with them, can be tolerated or admitted.

To us it seems incredible that the Incarnation and Passion and bitter Death of the Incarnate God upon the Cross should result in what seems to us at least to be such a dismal failure. Just consider the stupendous graces conferred upon the world by the thousands of Masses, offered up all the day long in one part of the world or another, and the extraordinary power and efficacy of the seven great Sacraments instituted by Christ, and the imperative force of earnest prayer rising day and night from priests and religious and holy souls, and we shall feel fully persuaded that the number for whom Our Blessed Lord suffered and died and who are eternally saved, must be very far in excess of what Fra E. da Chitignano, O.S.F., is inclined to admit.

However, the number is a profound secret, in God's keeping, which will not be revealed to us in this life. All we are called to do, is to keep watch over the faithful entrusted to our care, and to guard them to the utmost of our power, to point out the dangers that beset them, and to pray more and more earnestly every day for their salvation. In a Catholic country, where the whole population is nominally Catholic, there will no doubt be a much larger proportion of men and women living in sin than will be found among Catholics living in a Protestant country. In England and America and other non-Catholic regions, Catholics are but a minority, and they have to assert themselves more, and to exert themselves in order to overcome opposition and the hostility of the anti-Catholic majority. To exist at all, they are obliged to

fight and to struggle, and will therefore be on the whole more robust in their faith, and more actively earnest in the practice of their religion than Catholics elsewhere, so that the percentage of Catholics qualifying for Heaven will doubtless be greater in Protestant countries than in Catholic, and this may account *in some measure* for the dismal view, since the authorities cited had little experience of any but Catholic countries.

It may seem rash and even presumptuous to differ from the great Saints and renowned theologians, who are of the opinion that a larger number of adult Catholics are lost than are saved, but I am bound to say that my own experience, extending now over nearly half a century, would lead me to a much more happy conclusion. With all due respect to such eminent authorities, I cannot bring myself to favor their view. Of course, one finds some negligent and indifferent Catholics in every parish, who will neither listen nor amend, and one may well feel alarmed about their ultimate fate; but the great bulk of the people are God-fearing, assist at Mass, come to the Sacraments, and are trying to keep the commandments, and we would be very sorry and unwilling to entertain the notion that any large proportion of them were destined to a fate far too terrible for words—far too horrible to contemplate.

When once we have formed a just idea of the excruciating agony and of the endless duration of hell, the thought of even one single member of our parish being sent there will be enough to fill us with indescribable horror and dismay. The mere risk that some of them are undoubtedly running, will rouse us like a trumpet-call, and will urge us at any cost to try and rescue them from such an appalling end.

We may encourage ourselves further by considering the heartfelt gratitude of any soul in heaven, who has been snatched like “a brand from the burning” by the zeal and the efforts of a zealous pastor. Every sinner who feels that he owes his salvation (after God) to the solicitude and fatherly care of his parish priest, will be filled with feelings of the most intense gratitude, and will never cease to pray for his benefactor till he too is safe in his heavenly home. Thus, by exhorting and warning and helping our parishioners to avoid the “second death,” we shall be not only doing a great and important work, and bringing down upon ourselves the special

blessing of God, but we shall be raising up a most powerful army of earnest advocates, who will plead for us without ceasing before the throne of God's mercy, and obtain for us countless blessings here in this world, and in the next an increase of celestial beatitude and happiness. Just imagine the feelings of a zealous priest just entering Heaven, if one of the blessed after another should come and salute him, and say: "But for your zeal and loving solitude while on earth, I would now be with the damned in hell. To you, under God, I owe it, that I am eternally in an ecstasy of glory and peace. Had you left me unassisted, and not tried again and again to arouse me from my sin, I must most certainly have sunk, like so many others, in the 'furnace of fire, where there is weeping and gnashing of teeth'" (Matt., xiii. 42).

No one can so much as imagine the gratitude and the love that must burn in the hearts of those favored souls who are now secure in Heaven, because of the earnest care and industry of a devoted and conscientious pastor, ever laboring and praying for the souls committed to his charge.

Let this thought inspire us, and urge us to greater and yet greater zeal on behalf of our feeble and often severely tempted flock. "Let us," writes Cardinal Vaughan, "attach the highest possible value to souls. No matter under what exterior form they may be found, they deserve to be treated with the reverence and honor due to royal princes and princesses, who are heirs to a kingdom. The miner and the analyst know the worth of auriferous quartz, no matter how hard, rough and unsightly it may be; they know that nothing but the proper treatment is needed to set free the precious ore with which it is charged. Bear this thought in mind when dealing with the souls that do not naturally attract you" (*The Young Priest*, 313-314).

## BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

### The Third Cycle of Speeches in Job

(JOB, xxii. 1—xxxi. 40)

In the discussion of the age-old problem of Evil in the Book of Job, scripturists generally have recognized three cycles of speeches, in which each of the three Friends expounds his theory of the question and his conclusion in an argument which is each time followed by a rebuttal from Job. For the first two cycles of speeches (Job, iv. 1—xiv. 22, and Job, xv. 1—xxi. 34), the sequence of speeches is regular and proportionate: Eliphaz—Job, Baldad—Job, Sophar—Job. But, in the third cycle (Job, xxii. 1—xxxi. 40), the regular rhythm and proportion is broken. Eliphaz indeed begins the cycle as usual (Job, xxii. 1-30), and is also answered in the previous manner by Job (Job, xxiii. 1—xxiv. 25). But the next in order, Baldad, is assigned only a brief speech of five verses (Job, xxv. 1-6), which length is scarcely in keeping with that of Baldad's previous arguments (Job, viii. 1-22, in first cycle; Job, xviii. 1-21, in second cycle). To Baldad's brief remarks here, the present text appends a very long triple replication by Job (Job, xxvi. 1-14; xxvii. 1—xxviii. 28; xxix. 1—xxxi. 40).

The question is raised: Is the text of this third cycle in the condition in which it was originally planned and composed by the hagiographer?<sup>1</sup> Or was it originally arranged in a manner parallel to that of the previous two cycles, so that each disputant had his regular turn and proportionate assignment of speech? Have the hypothetical original six speeches of the third cycle perhaps become confused and apportioned under the wrong colophons through some material error of copyists?

The prime reason adduced for the latter position is taken from rhetoric: the first two cycles of argumentation are regularly parallel

<sup>1</sup> In the *Scripture Manual*, I (New York, 1924), p. 384, the present writer, for brevity's sake, assumed an affirmative answer to this question, with M. A. Régnier (*Revue Biblique*, April, 1924, 186-200). The problem, however, still remains. The question is answered negatively by Father Dhorme (*Revue Biblique*, July, 1924, 341-365), who also essays a reconstruction of the original order.

to each other; therefore, to be consistent, the hagiographer must have made the third cycle of the same series harmonize in rhetorical form with the previous cycles. But, this reason does not appear sufficiently strong, at least when taken alone. For, who can set bounds to the stylistic vagaries of authors, especially if these be Orientals? Moreover, great works of literature are not infrequently marked, though not marred, by deliberate departures from classic regularity, to avoid stereotyped monotony and attain the *varietas quæ delectat*.

But, another and weightier reason is adduced, taken, not from mere rhetorical form, but from the content itself of Job's concluding speeches, especially of Chapter xxvii. It is claimed that in parts of the last, oddly triple, long speech ascribed to Job, there occur statements that seem quite at variance with sentiments expressed by Job in the earlier cycles, nay even subversive of the position which the great Sufferer had there so insistently and consistently maintained. Job's position in the debate had indeed been: that physical evil or suffering is not necessarily an inseparable concomitant of moral wrong; and that consequently the Three Friends are mistaken in adjudging himself morally culpable just because they see him so terribly afflicted physically. Several times previously had Job denounced the fallacy and falseness of such reasoning. Yet, in Chapter xxvii, he himself seems to adopt the Friends' principle: that God always punishes the wicked with miseries in this world.

Meantime it remains undeniable that, in the hagiographer's plan, Job never was won over by the arguments of the Friends; nay, the sequel of the drama practically indicates that Job's original position had the approval of the Divine Arbiter, whilst the position of the Three Friends was censured. From this the following conclusion is drawn by some scripturists: that the inconsistent portions in Job's eighth speech (already suspiciously long) must indicate fragments of the rest of Baldad's speech, and of a (hypothetical) final speech by Sophar. An attempt is then made to reconstruct the text of the third cycle in such a manner that the apparently inconsistent portions are eliminated from Job's speech, and are used to lengthen out the too brief discourse of Baldad, and to construct a final speech for Sophar—who otherwise has none in the third cycle.

In order that the reader may judge for himself concerning the

alleged inconsistency between Job's original and final positions in the debate (if one follows the received text), samples from Job's earlier discourse and from his final speech are here subjoined for comparison. The translation is basically Buttenwieser's,<sup>2</sup> with modifications largely suggested by Dhorme in the article mentioned above.

## JOB'S ORIGINAL POSITION

*opposed to that of the Three Friends* (Job, xxi. 7-34).

Why, then, do the wicked live,  
grow old, yea, wax mighty in power?  
Their posterity is established before them,  
their offspring flourishes under their eyes.  
Their houses are secure, without fear,  
and God's rod falleth not upon them.  
Their bull gendereth without fail,  
their cow calveth without miscarriage.  
Their boys they let frolic like lambs,  
their children dance about in play.  
They sing to the timbrel and harp,  
and rejoice at the sound of the flute.  
They finish their days in comfort,  
and in tranquillity are laid away in Sheol,  
(Even while) they say unto God: "Begone!  
"We do not care to know Thy ways!"

How seldom is the light of the wicked extinguished,  
or calamity poured out upon them! Nor does God  
distribute sorrows to them in His wrath.  
Do they become as chaff before the wind,  
or as the tumble-weed which the storm tears away?

"God reserves the sorrows of the father for the children," (you say)!  
Let Him punish the man himself; then *he* shall realize it.  
His own eyes should witness his destruction;  
he himself should drink the fury of the Almighty.  
For, what doth he worry for his family after him,  
when the number of his months shall have been completed?

Doth God make any distinction?  
Doth He discriminate from His dwelling on high?  
One dieth hale and hearty,  
prosperous and at ease,  
His bowels filled with fat  
and his bones well-nourished with marrow.  
But another dieth in bitterness of soul,  
without ever having tasted happiness.  
Yet both alike are laid in the grave,  
and worms cover them both.

<sup>2</sup> Moses Buttenwieser, "The Book of Job" (New York, 1922).

You say: "Where is now the (tomb-)house of the despot?  
And where the (death-)dwelling of the wicked?  
Ask any travelers:  
you cannot mistake their monuments.

Because in the day of calamity the wicked is spared,  
and (his life) flows free on the day of wrath.  
Who would denounce his conduct to his face?  
or who dare requite him for what he hath done?

(On the contrary,)

He is carried (in pomp) to his grave,  
and (his own effigy) watches over his tomb.  
The clods of the valley are smoothed for him:  
every man followeth his bier, and all the  
world marches before him.

In the above-quoted section—as in those to follow—the emendations of the text are not all beyond dispute. But the trend of Job's mind at this stage of the debate is forcibly brought out. He has become embittered by repeated unjust imputations made by the Three Friends, and now grows sarcastic and mocking in pointing out the absurdity of their principle: that God invariably punishes the evil-doer even here below. This will appear all the clearer when it is noted that the section just quoted is Job's rebuttal of the immediately preceding argument of Sophar (Job, xx. 2-29), most of which is herewith reproduced as typical of the Friends' position.

#### THE THREE FRIENDS' POSITION

*as exemplified by Sophar in Job, xx. 4-29*

Dost thou not know that it has been thus from time immemorial,  
ever since man was placed upon the earth?  
That the praise of the wicked is short-lived  
and the joy of the godless but for a moment?  
Though his pride mount up even to heaven,  
and his head touch the very clouds,—  
in the end he shall be destroyed like his dung:  
they that saw him shall say: "What is left of him?"  
Like a fleeting dream shall he vanish,  
he shall pass as a vision of night.  
The eye that beheld him shall see him no more,  
neither shall his place again behold him.  
His children shall be oppressed with want,  
and his own hands must abandon his wealth.  
Though youthful vigors fill his bones,  
they shall be buried with him in the dust.  
Though evil be sweet in his mouth  
so that he rolleth it over his tongue,  
that he save it without letting it go,  
hiding it under his palate—  
yet his food in his bowels will be turned

to venom of asps within him.  
 The riches he has swallowed he must vomit up;  
 God shall draw them out of his belly.  
 He shall suck the venom of adders,  
 and the viper's tongue shall slay him.  
 He will not look upon his herds in the pastures,  
 nor upon the streams of honey and cream.  
 Fruitlessly has he labored for wealth he cannot enjoy,  
 like sinewy meat which he dare not swallow.  
 Because he hath ground down and stripped the poor,  
 because he seized their house instead of building.

· · · · ·  
 This is the portion of the ungodly from God,  
 and the decreed lot of the wicked from the Almighty.

No one certainly will deny that Job's opening words in Chapter xxvii are characteristic of his whole position so far. Indeed he maintains plainly that the Friends' argumentation, and particularly Sophar's, has not moved him to admit the truth of their attitude, and his own alleged guilt (Job, xxvii. 2-6) :

By God, who hath made void my right,  
 and by the Almighty who hath embittered my soul:  
 So long as my life is yet within me  
 and the breath of God in my nostrils,  
 My lips shall speak no falsity  
 nor shall my tongue contrive lying.  
 Far from me be it to grant you are right:  
 till I die I shall not disavow my innocence.  
 I have clung to my justification and I will not forsake it;  
 my heart is not ashamed of all my days.

Yet in that same chapter, and in that same speech, the present text puts into Job's mouth, only a few verses further on, words which seem more concordant with what Sophar so insisted on previously, and with at least one part of the Friends' general position (leaving out the specific allegation of Job's guilt) :

JOB'S (APPARENT) LATER POSITION  
*as in Job, xxvii. 13-23*

Behold the lot of the wicked before God  
 and the portion of tyrants from the Almighty.  
 If his sons be numerous, it shall be for the sword,  
 and his descendants shall not have bread in sufficiency.  
 His survivors shall be buried victims of the plague,  
 and no one shall pity their widows.  
 Though he heap up silver like dust  
 and pile up garments like clay—  
 He will pile them indeed, but a just man shall wear them,

and an innocent one shall inherit the silver.  
He hath built his house (frail) as a spider's web,  
and like a hut put up for a watchman.  
He lies down rich, but shall not do so again;  
when he openeth his eyes he will be such no more.  
Terrors will seize him in the open day,  
and the tempest carry him off in the night.  
The East-wind shall swirl him aloft  
and sweep him away from his place.  
They shall beat him without mercy,  
and he shall flee from the hand which strikes.  
Men shall clap their hands at him,  
and mock him wherever he may be.

Job, xxiv. 18-24 (also part of Job's speech in the third cycle), might perhaps be similarly quoted as being rather in accord with the Friends' position than with his own. It is scarcely deniable that Job, xxvii. 13-23 (just cited), sounds rather like the argument of Sophar (as in Job, xx. 4-29, quoted above), and seems out of harmony with the bitter sarcasm of Job in his earlier speech (Job, xxi. 7-34).

Those who maintain that the text is in the original order, and that Job, xxvii. 13-23 is here an integral part of Job's discourse, must explain this dissonance. Régnier finds the key in Job, xxvii. 11-12, taking these verses as introductory indirectly of Job, xxvii. 13-23, which is in question, and directly of the immediately following Wisdom section (Job, xxviii. 1-28). According to this theory, Job in these verses would be stating that he is about to instruct the Friends concerning the course of Divine Providence in the world:

*I can enlighten you concerning the hand of the Almighty;  
what is the Lord's (real) plan I can not gloss over.*

Job is convinced of his moral innocence, and yet his physical suffering from God's hand (recall Job, i. 12; ii. 6) is undeniably evident. He therefore asks the Friends to use his case as it really is in order to formulate their theory of divine retribution:

Behold, you all yourselves gaze upon it.  
Why, then, do you pile foolish theories upon theories?

The section in discussion which follows immediately would then be in exemplifying apposition with the "foolish theories" just censured; it would be a *recapitulation of the Friends' chief false position*. Had the book been written by a modern author, there would

have been inserted quotation marks, or at least a line like the following:

(Saying to me continually:)

“Behold the lot of the ungodly man before God,  
and the portion of tyrants from the Almighty.  
If his sons be numerous. . . .”

Note the similarity between the opening distich and that with which Sopher had closed his own vivid concrete exposition of the Friends' position, that God always punishes the ungodly even in this life (Job, xx. 29).

This is the portion of the ungodly man before God,  
and the decreed lot of the wicked from the Almighty.

Having thus recapitulated the Friends' false theory—which he had stigmatized as “empty foolishness” and inadequate to solve the great problem of Evil, because it could not be made to square with Job's own personal case and his unshakable consciousness of innocence despite his terrible affliction—Job next proceeds with the purpose of “instructing them concerning God's dealings” which he had announced in Job, xxvii. 11. In Chapter xxviii. (which is joined back to the announcement of Job, xxvii. 11 by its introductory particle *ki*), Job goes on to expound his own conclusion in regard to the problem of Evil. First of all, he intimates, it is not a question of facile human solution: God's world-plan and economy, His “Wisdom,” is more hidden and recondite than even the veins of silver and gold which the miner amidst many difficulties follows and traces in the dark depths of the earth; it can in fact be known clearly only by revelation; and man's practical attitude under the circumstances, the best human solution, is simply to avoid moral wrong and trust God for the rest. The lesson which Job has drawn from the whole discussion hitherto, especially from the patent inadequacy of the Friends' theories, as also from his own mystification as to the why of his sufferings, is that the understanding of the problem of Evil is a mystery whose comprehension is reserved to God, and to Divine Wisdom alone. As for man's reason, to it the comprehension of the problem is inaccessible, except in so far as that he knows he must flee what is wrong. This is the sum total of human wisdom in the matter.

Below are given excerpts from the beautiful "Wisdom section." Some of the emendations are scarcely more than conjectures, but to indicate the sense of the hagiographer, and to render his metaphors consistently, has been the tendency of the paraphrase. The text always has offered debatable difficulties. To effect the transition from the immediately preceding text (Job, xxvii. 13-23) to the "Wisdom section" in a manner accommodated to the rhetorical customs of Western readers, one should supply an ellipsis somewhat as follows: "Thus run your theories of God's earthly retribution to the ungodly. But, they are vain, since I, Job, am innocent, yet suffer all that you predicate of the wicked. Nevertheless I myself cannot offer a satisfactory counter-theory or solution for this riddle, because . . ." (Job, xxviii. 1-28):

Silver indeed hath a mine for its veins,  
and a place there is for the extracting of gold.  
Iron is taken out from the earth,  
and copper is smelted from ore.  
Man (with his lamp) setteth an end to the darkness.  
searching even to the uttermost depths  
the gloomy rock in the tomb-like night.  
Slave-folk sink a shaft far below wanderers,  
unsuspected beneath the feet of passers-by,  
swinging suspended far from men.  
The earth, the very field where bread groweth,  
is tunneled underneath as it were by fire.  
In her rocks are imbedded sapphires;  
even so the stringers of gold.  
The path thereto is unknown to the vulture;  
it remains unseen by the falcon's eye.  
The lion's cubs have not trodden it,  
neither hath the lioness walked thereon.  
(Yet man) putteth his hand to the granite,  
uprooting the very mountains.  
He carveth out tunnels in the rock  
(till) his eye behold every treasure.  
He bindeth up the subterranean waters  
(till) what is hidden he bring to light.

But where is Wisdom to be found?  
And where is the home of understanding?  
Man knoweth not the way thereto,  
neither is it to be found amongst mortals.  
The deep sayeth: "In me it is not";  
the sea: "It doth not abide with me."

It cannot be bartered for gold of Ind,  
for precious onyx or the sapphire stone.  
Gold or crystal are as naught compared with it;

for gilded vessels and coral it cannot be exchanged.

Whence, then, doth Wisdom come?  
and where is the home of understanding?  
It is hidden from every mortal eye,  
concealed even from the birds of the air.  
Hell and death said:  
"Our ears have heard the rumor thereof.  
God alone kens the way to it:  
to Him only is known its home."

When He weighed the winds  
and in the balance measured the waters;  
When He made a law for the rains  
and laid down a course for the thunder.  
Then He had it and revealed it,  
then did He enact it and show forth its depths.  
But, "As for man," He said,  
"The fear of God is his wisdom,  
and to depart from evil, his understanding."

This whole "Wisdom section," similar in thought to the eulogy in Prov., viii. 22-31, has been eliminated by some critics as an interpolation. But this scarcely seems called for. The section appears to fit quite well into its present place, after Job's sarcastic rejection of the Friends' theories on Evil, as a confession of man's incapability of penetrating the final designs of Divine Wisdom or Providence, and as a condemnation of long-winded but useless discussions on such problems. It forms, moreover, an excellent prelude to the sublime imagery of the Divine intervention in the final movement of the drama of Job.

## THE DIVINE OFFICE

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### I. Sext

The canonical Hour of Sext corresponds to about the middle of the day. All the Little Hours of the day contain references to the course of the sun in the heavens. At Lauds Holy Church, eagerly scanning the Eastern skies, causes us to greet the first faint rays of light whose appearance on the horizon marks the end of the weary hours of the night. At Prime we consecrate to God the thoughts, words, works, the joys and the sorrows of the new-born day. At the Hour of Terce we are taken back in spirit into the Holy City where we are made witnesses of the fulfilment of the promise our Lord had given to His disciples, that He would send them another Paraclete in His stead. We too, in the glowing words of the hymns of the Hour, implore the Divine Spirit to make haste and fill our eager and expectant hearts with the sweetness of His presence.

At the Hour of Sext the sun has reached its highest point in the heavens. The world is bathed in a beneficent flood of light, and man goes about the daily business of life. But the fierce rays of the king of day, though they at first gladden our spirits, soon begin to wear out our energy and to suck the vital strength out of the stoutest heart. It is meet that we should pause awhile. Though we are condemned to constant work and toil, we are yet not—at least God never meant us to be—mere slaves of toil. Labor ennobles man and maintains his moral and physical health, but it must not be allowed so to weigh him down that he forgets his high destiny, or becomes unable to lift his eyes to heaven. In the Office of Sext, Holy Church bids us to pause a moment whilst we lift minds and hearts heavenwards. The day is about to turn. The daily and hourly vicissitudes of the star that brightens our world, impresses upon our very senses the solemn fact that here below all things are subject to change and alteration: only God is ever the self-same.

In the middle of the day we pause in our work, as if by instinct: instinctively also the devout soul turns to God at that hour. Hence it is not surprising that, just as Christians always prayed in the

morning and in the evening, they also observed the hour of noon with devout exercises. Already Tertullian takes it for granted that everybody prays—at least privately—at these dividing points of our day. If these prayers were at first only personal manifestations of devotion, they became public and solemn observances from the time when peace was given to the Church. The Jews were wont to pray at noon, and we learn from the Acts that St. Peter remained faithful to this practice: “Peter went up to the higher parts of the house to pray, about the sixth hour” (Acts, x. 9). The Hour of Sext was consecrated by the crucifixion of our Lord. In the Middle Ages a whole Office had been composed to honor the various mysteries of the Passion in connection with the Hours of the Office—this is the rudely rhymed hymn of Sext:

*Hora sexta Jesus est cruci conclavatus,  
Præ tormentis sitiens felle saturatus,  
Pendens cum latronibus, par his deputatus,  
Sinister hunc reprobat latro sceleratus.*

In the fifth century, St. Benedict gives a full description of the order of Sext which tallies in almost every detail with the rubrics of our modern Roman Breviary.

Medieval commentators on the Liturgy, and even more recent writers, attach various and at times extremely curious mystical significations to the Hour of Sext. Sext, says Cardinal Bona, is the middle of the day: we pray at that moment for the truly amazing reason that *Christus Salvator semper medio est oblectatus!* *Nam ut salutem operaretur in medio terræ, media nocte natus est, in medio duorum animalium, et adhuc puer in medio doctorum disputavit*, and so forth. These and such like reflections strike us rather by their oddity than by their usefulness.

A devout recitation of the Office of Sext is a powerful remedy against the incursions of that *dæmonium meridianum* against whose wiles the Saints warn us with so much insistence. According to St. Augustine, the noonday devil is the open persecutions to which the Church has been exposed in the past and which threaten her at all times of her history (*Enarrat. in Ps. xc*). Others, St. Jerome among them, think that the Psalm alludes to the superstitious beliefs of the ancients, according to which the devil, who rendered terrible the hours of night, took his ease in the heat of noon, and woe to

them who disturbed him at that hour. Lucan alludes to this idea in some fine lines:

*Media cum Phœbus in axe est  
Aut cœlum nox atra tenet, pavet ipse sacerdos  
Accessus, dominumque timet deprendere loci.*

According to St. Athanasius, the noonday devil is the vice of *acedia*, and that of lust and incontinence according to Theodoret.

St. Ambrose is the author of the beautiful hymn of the Hour of Sext, which expresses so admirably the motives why we pray in the middle of the day:

Powerful Ruler, true God,  
Who disposes the order of all things.  
To morning Thou givest its splendors  
And to noon its fires.

The third line should read, as St. Ambrose wrote: *Splendore mane instruis.*

Extinguish the flames of discord,  
Quench all hurtful ardors;  
Grant health to our bodies  
And true peace to our hearts.

Our bodies begin to languish under the relentless flames of the midday sun. Far more hurtful for the soul, however, are the fires of anger and sensual passions. If we rightly pray for health of body, a heart that is at peace is an even greater favor of heaven. The *Capitulum* of the Hour is an apt commentary on the first verse of the second strophe of our hymn: "Bear ye one another's burden, and so you shall fulfill the law of Christ" (Gal., vi. 2).

The great Benedictine mystic of the twelfth century, St. Gertrude, comparing our Lord to the noontide, gives utterance to her fervor in language that may help to rouse our own devotion at the Hour of Sext: "O Lord, O Noontide, whose ardors are so soothing! Thou art the hour of sacred rest, and the unruffled peace I taste in Thee is all my delight. This hour of rest, so longed for, is filled with Thy presence, and my soul is inebriated with the serene beauty of the face of my Beloved. O Thou whom my soul loveth, Thou who art my chosen and my elect above all creatures, tell me, show me, where Thou feedest Thy flock, where Thou liest to rest in the midday. My heart kindles with rapture at thought of Thy

tranquil rest at noon. . . . O that it were given me to come so near to Thee that I might no longer be near Thee only, but in Thee. Beneath Thy genial ray, O Sun of justice, all the flowers of virtue would spring forth from me, who am but dust and ashes. . . . Then should I be led forth from this valley of sorrow, and admitted to behold Thy face, so long, so wistfully craved for; then would it be my everlasting happiness to think that Thou has not abhorred, O Thou spotless Mirror, to unite Thyself to a sinner like me" (*Exercises of St. Gertrude*, V).

## II. NONE

The liturgical Hour of None corresponds to the third hour of the afternoon. In the Old Law the middle of the afternoon was duly observed with prayer and sacrifice. Whilst the temple worship lasted, the Apostles and early disciples of our Lord remained faithful observers of some at least of their former Jewish practices, and did not fail to attend the solemn worship in the house of God. We are expressly told in the Sacred Book that Peter and John were going up to the temple at the ninth hour of prayer, when the Prince of the Apostles wrought his first great miracle at the very gate of the temple (Acts, iii. 1). The proselytes, or converts from paganism to Judaism, observed the hours of the temple worship. It was at the hour of None that Cornelius, a Roman soldier, was favored with the vision of an Angel who bade him "send men to Joppe, and call hither one Simon, who is surnamed Peter. . . . He will tell thee what thou must do" (Acts, x. 5, 6). However, the middle of the afternoon received its highest consecration when the Son of God deigned to die at that hour upon the altar of the Cross.

The distinctive note or characteristic of the Office of None is a remembrance of the transitoriness of this world and the approach of the end of all things. The thought of death and a desire of everlasting life has inspired St. Ambrose when he composed the hymn of the Hour. Even as the hours of day have so swiftly run their course and the shadows are already lengthening, so do the years of our earthly life flit by with apparently increasing rapidity. Each year is a milestone on the road. We have already passed many of these landmarks which measure our journey, and perhaps there are not many left on the stretch of road that still lies before

us. Swiftly, relentlessly, we are driven onwards, towards the house of our eternity (Eccles., xii. 5). Woe unto us if we have walked at random and heedless of the goal towards which we must direct our energies, and yet wish to taste the sweets of eternal life, which are the true goal of this temporal existence. The most elementary prudence, the most primitive element of self-preservation, urges us to a ready compliance with the Preacher's exhortation: "Remember thy Creator in the days of thy youth; before the time of affliction comes, and the years draw nigh of which thou shalt say: They please me not. . . . Before the dust return unto its earth, from which it was, and the spirit return to God, who gave it" (Eccles., xii. 1, 7).

The hymn of None is an admirable expression of the feelings of the devout soul at the hour at which we have arrived:

O God, Power that preservest all things:  
Remaining immutable in Thyself,  
Thou definest the hours  
By the progress of the star of day:  
Grant us light at even-tide,  
Lest our life should ever fail;  
But let glory everlasting  
Be the crown of a holy death. . . .

The Office of None, as we have said already, is a reminder of, and a preparation for, the approaching end of our earthly life. The sun which measures our time has almost run its course: by so much also is our end nearer. Nothing is so fleeting, or so insecure, as our earthly existence. Yet what matters it, if an indestructible life is to fall to our lot after a holy and blessed death? For the reward of such a death is everlasting glory. The end of a holy life is already illumined by the splendors of the City of Light, which beckons to us from afar off. These are the thoughts which were in the mind of St. Ambrose when he wrote thus in the second strophe of the hymn:

*Largire clarum vespere:*

Grant us a bright evening of life. Death itself can then scarcely be called a failure of life, inasmuch as, in exchange for the existence which we yield up to God at the last moment, we shall receive a glorious life which shall endure for ever.

In the "Exercises" of St. Gertrude we find some prayers which are an admirable commentary on the hymn of None, whilst they show at the same time where the Saints of old sought and found the spiritual food that sustained them and made them strong: "O Love, show me, when the shades of evening fall thick around me, the covenant of espousal which my soul now ratifieth with Thee. In the countenance of my God thy light beameth soft and fair as the evening star. O Thou fair and solemn Evening, let me see Thy ray when my eye shall close in death. O Love, thou much loved Evening-tide, at the hour of my death cheer and gladden me with the sight of Thee. At that dread moment let the sacred flame which burneth ever more in Thy divine essence, consume all the stains of my mortal life. O Thou, my calm and peaceful Evening, when the evening-time of my life shall come, give me to sleep in Thee in tranquil sleep, and to taste that blissful rest which Thou hast prepared in Thyself for them that love Thee" (*Exercises of St. Gertrude*, V).

The Liturgy—that is, the Missal and the Breviary—is the priest's best meditation book. It is an unfailing spring of noble thoughts and a daily incitement to high resolve: the great pity is that we do not sufficiently exploit so rich a mine of purest gold. In the afternoon there is a natural tendency to relax our powers: *acedia* is the danger of those hours, with its concomitant temptations. The *Capitulum* sounds a note of warning and reminds us with emphasis of the duty to keep our bodies pure and holy. We must show forth Christ, not in our souls only, but even in our mortal flesh: *Glorificate et portate Deum in corpore vestro.*

In the verse we ask pardon for our hidden sins: *Ab occultis meis munda me, Domine.* These hidden sins are those faults which escape, not only the observation of our fellowmen, but even our own. *Et ab alienis parce servo tuo!* We are not held responsible for the free acts of our neighbor. However, we frequently exercise real, even if indirect, influence upon his conduct, for good and for evil. Hence it is but just that we pray for forgiveness for any act of ours by which we may have caused spiritual harm to others. "When we repent of sin, we are in the light, for whilst one is entangled in his sin, with eyes as it were darkened and closed, he sees not the sin. . . . Therefore say we to God, who can see what He will

purify, who can have an eye on what He will heal: From my secret sins cleanse me, O Lord: and from those of others spare thy servant. My own sins, he says, pollute me; the sins of others afflict me—from these cleanse me, from the others preserve me" (*St. Aug. Enarrat. in Ps. xviii.*).

At the Hour of None we honor the death of our Lord upon the Cross and the opening of His side by the lance of a soldier. From the earliest beginnings of the Liturgy, men have associated its various sections with some of the mysteries of the Passion. Medieval writers never weary of exhorting us to think of Christ's sufferings whilst we recite the Divine Office. In order to make this salutary practice easier, certain old Breviaries have a picture of the scene of the Passion which is remembered at each Hour, very much like the representation of Christ on the cross which is found in our Missals at the beginning of the Canon of the Mass. It may be useful to give the *versus memoriales* in which are enumerated the episodes of the Passion to be remembered at each Hour:

*Hæc sunt septenis propter quæ psallimus Horis:  
Matutina ligat Christum qui criminis purgat,  
Prima replet sputis, dat causam Tertia mortis.  
Sexta cruci nectit, latus ejus Nona bipertit  
Vespera deponit, tumulo Completa reponit.*

During many centuries it was the custom not to break the fast before the Hour of None. The Rule of St. Benedict prescribes that, from September 14 until the beginning of Lent, the brethren shall take their meal at the Hour of None. What we call breakfast was, of course, utterly unknown in monasteries at least in Southern countries—even during Paschal time, although there was no fast of any kind during that joyful period of the year. This prolonged fast was not an exclusively monastic practice, but was observed by all such as strove after a more perfect mode of life. During Lent the fast was prolonged until after Vespers. The poet Prudentius, who wrote in the fourth century, alludes to the custom of fasting until None, or the middle of the afternoon, in his poem on St. Fructuosus of Tarrogonæ:

*Quosdam de populo videt sacerdos  
Libandum sibi poculum afferentes:  
Jejunamus, ait, recuso potum,  
Nondum nona diem resignat hora.*

It is for this reason—the only vestige of ancient custom—that on Vigils and other ferial days in Advent and Lent, Conventional Mass is celebrated after None.

## THE JESUIT MARTYRS OF NORTH AMERICA

By JOHN J. WYNNE, S.J.

France is receiving its full share of honor in Rome this year, and the honors are of the highest order accorded to men. Its roll of Saints and Blessed reads like a brief litany, beginning with the Little Flower, Teresa, continuing with Mary Madeleine Postel, Madeleine Sophie Barat, Jean Baptiste Vianny and Jean Hughes, and concluding with the Blessed Iphigenia, Marie-Micheline, Bernadette Soupirous, Lawrence Imbert and Julian Eymard.

Besides these, on June 21, an entire group of eight will be beatified, all of whom were born in Old France, and labored and died for the Faith in the New France of the seventeenth century. Six of these were priests: Isaac Jogues, Jean de Brébeuf, Noël Chabanel, Antoine Daniel, Charles Garnier and Gabriel Lalemant; two were lay companions and devoted assistants: René Goupil and John Lalande. Their names will open the roll of the Blessed in North America, for, although this part of the Western Hemisphere has been richly favored from the days of its discovery with men and women of saintly lives and heroic achievements for religion, it is only now, with the beatification of these Martyrs, that any of them will become entitled to the public veneration of the faithful.

These Martyrs lived and died in the first half of the seventeenth century. They were all men of culture and refinement. Jogues, Chabanel, Garnier, Lalemant, and very likely Goupil also, were educated in the colleges of the Jesuits, which at that time, according to writers not overpartial to them, were among the best in Europe. Where Brébeuf and Daniel were educated, is not recorded, but, when they entered the Society of Jesus, Daniel had finished part of his law course and Brébeuf had made two years' study of philosophy and two of moral theology. In the Jesuit novitiate they all received the peculiar training and discipline which is usually described as military, owing no doubt to the fact that the founder of the Order, Ignatius, had spent much of his early life in camp and battlefield. Athletic, in the sense in which St. Paul speaks of the Christian athlete, would be a better name, as anyone who knows the meaning

of "Spiritual Exercises"—the title of all that is fundamental and essential in the training of the Jesuit—will agree.

Isaac Jogues was born at Orleans on January 10, 1607. He became a novice in 1624, a priest in 1636, and a missionary in Canada in June of that year. For six years he labored in Huron Indian villages, then situated north and west of Lake Ontario. The Iroquois Indians, dwelling south and west of what is now the northern border of New York State, were implacable enemies of the Hurons, and their hatred extended to the missionaries and their teachings. They comprised five great tribes (or "nations," as they have been styled), and one of these, the Mohawks, dwelling at that time on the south bank of the Mohawk and west of the Schoharie River, ambushed Father Jogues and René Goupil with a company of Hurons on their way back from Quebec to Huronia with supplies for the Mission and the Indian villages. The prisoners were brutally treated. On their two weeks' journey over Lake Champlain, Lake George and by way of Saratoga to the Mohawk village at Ossernenon (the site of the present Auriesville), where they arrived on the eve of the Assumption, they were tortured with fiendish cruelty and, when scarcely able to move, were dragged from village to village to be exhibited under torture in each. Goupil was tomahawked on September 29 for teaching the Sign of the Cross to Indian children. Jogues was held captive and given over as a slave to a Mohawk family. He spent over a year in this way, suffering privation and hardship and constantly in danger of death.

Persuaded to escape by the Commandante of the Dutch Fort Orange, at the present site of Albany, Jogues was taken by the Protestant minister to New Amsterdam, the capital of the Dutch colony located on Manhattan Island (now New York City). There he was entertained by Governor William Kieft, and enabled to return to France. After a few months he was back in Three Rivers, preparing to return to his Hurons, when he was employed by the Governor, Montmagny, of Canada, on a mission of peace with the Iroquois. The conferences took place in the very village where Jogues had been tortured and lived in slavery. The mission was successful in that it brought about peace between the French and the Iroquois, but the latter would not agree on peace with their Indian foes, the Hurons. This was in May, 1646. In October of the same year

Jogues was back at Ossernenon as a missionary to the Mohawks. Some of these, belonging to the Bear family, were determined to slay him, because they thought he had brought destruction on their crops and sickness to the village by means of a box of things (presumably altar ware) which he had left behind him on concluding his peace mission. Superstitiously they thought that the box contained a devil. The other families or clans of the tribe, known as the Wolf and the Turtle, were opposed to injuring him, but, whilst these were deliberating how to treat him, the Bear group treacherously tomahawked him as he was entering one of their cabins on their invitation to share an evening meal with them. Next day his companion, John Lalande, was tomahawked by the same group.

Jogues and Lalande knew full well that they were risking their lives among these people who were famous for treachery. "I shall go, but I shall not return," Jogues had written to a friend in France. The Superior, when appointing him to the mission, styled it the "Mission of the Martyrs."

Brébeuf, like Jogues, had to leave the Huron Mission for a time in 1628, and remained away for four years during the English invasion of Canada. Although he had had three years' experience of the hardships and vicissitudes of the Mission, he cheerfully returned again. After a winter with the Algonquins, whose villages were to the east of the Hurons, he returned to the Hurons in 1634. He labored amongst them until his death in 1649, with the exception of two years which he spent at Quebec and Three Rivers, recuperating and mending a broken shoulder blade, although he was also engaged in missionary work among the Montaignais.

He was in every sense the Apostle of the Hurons, the leader of his fellow-missionaries, and the one to whom the Indians themselves looked for direction and counsel. Although he had begun life a consumptive, he grew to be a giant in figure and strength. He moved among the hostile elements of the tribe altogether unconcerned about the danger. These elements were led by certain sorcerers or medicine men among the Hurons, who insisted that the missionaries were rival sorcerers, bent on bringing about the destruction of the people. For fully three years after the arrival of Jogues and Garnier at the Huron Mission in 1636, the lives of the mission-

aries were in constant danger. As one of them wrote, death in any form would be preferable to the conditions in which they had to live.

At one time the Indians had actually decided on the death of the missionaries. Brébeuf boldly walked into their council and pleaded with them for justice. When he saw they were bent on destroying the missionaries, he drew up a statement, which all of them signed, to the effect that they were awaiting death, and that they were willing to meet it for the love of Jesus Christ. Then he calmly invited the leading members of the tribe to the farewell supper, which, according to their custom, was given by those who were approaching their end. There again he harangued them, not this time pleading for the life of the missionaries, but urging them so to live as to deserve to be rewarded after death.

The missionaries were spared for a time. In fact, after that the Hurons never sought to harm them. The Iroquois, however, knowing the influence for good which the missionaries had with the Hurons, were determined to do away with the missionaries, as they had done with Jogues, Goupil and Lalande.

In 1648, on July 4, they destroyed the Mission at which Daniel was ministering, put him to death, and threw his remains into the burning embers of his chapel. The following year, on March 16, they penetrated further into the Huron settlement, capturing Brébeuf and Lalemant, and torturing them for hours with incredible cruelties: Brébeuf expired that day, but Lalemant survived until the morning of the 17th. There could be no doubt of the motive of the Indians for killing these two men, since, among other things they did in mockery of religion, they poured scalding water over their bodies, from which the flesh had been torn, telling them that this was a baptism by which they would become all the happier in their heaven.

Garnier and Chabanel were the last to suffer for the Faith, on the 7th and 8th of December of that same year. Garnier had been on the mission sixteen years, Chabanel only five. Garnier was the "Angel of the Mission," in appearance, in manner and in his affectionate care of the Indians. He considered it a special grace of Almighty God that he was chosen for the work, detestable though the conditions were in which the missionary had to live. For Chabanel, on the contrary, the mission had no attraction whatever. He

could not learn the language. To him everything in Indian life was most revolting. Instead of being discouraged, however, or requesting to be relieved of his charge, he formally vowed fidelity to it, even though this might require his death.

Garnier was with the Indians when their village was attacked, and he was singled out for death whilst he was striving to reach and console a poor Indian who had been mortally wounded. Chabanel was on his way back to the village, when he was tomahawked and thrown into the river by a Huron who had apostatized and joined the Iroquois.

With the death of Garnier and Chabanel, the martyrdoms ceased for a time. From the death of Goupil in 1642, and especially after the death of Jogues, the missions began to prosper. Prior to 1642 the missionaries, as a rule, baptized only those who were in danger of death, whether infant or adult. The character of the Indians was so fickle that they could not be trusted to persevere. When the Fathers at length baptized their first adult Indian who was in health, they recorded it with a note of gratitude.

After the martyrdoms, instead of a hundred baptisms of adult healthy Indians each year, they began to reckon them by the thousand. Before the Hurons were practically exterminated, they were for the most part all Christians. Indians, as well as missionaries, regarded the Fathers who had been put to death as martyrs. Fortunately the superior at the time took testimony from all the witnesses of the manner of death of those who had died in the Huron villages. There was little need of taking any testimony about the manner of the death of Goupil. Jogues had supplied that in his own beautiful tribute of devotion to the young layman who had been slain at his feet for the Sign of the Cross. That his own death and that of Lalande was martyrdom, goes without saying.

Many things happened after the death of the Martyrs to prevent the introduction of their Cause at Rome. Among these were the pre-occupation of the missionaries themselves with the development of missions through the greater New France that Marquette opened up from Lake Superior down to New Orleans; a serious change of the episcopal jurisdiction of the missions; the suppression of the Society of Jesus; the extinction of the Jesuits in Canada; the French Revolution; the difficulties of the restoration of the Jesuits in Canada;

the disappearance for a long time of many of the records of the missions.

However, among the first big things the Jesuits did when restored to Canada was an act of piety towards the men who had founded, not only the Mission there, but the civilization that was for a time New France, and to a great extent the distinguished civilization which is now Canada. Seventy-five years have been spent in the preparation and in the promotion of the Cause of these Martyrs with the happy termination that on June 21 they will be declared Martyrs for the Faith of Jesus Christ.

## SOME LETTERS AND COMMENTS

By FRANCIS A. ERNST

At the end of the last instalment of these letters I promised to relate some stories that I heard from the lips of my Reverend uncle. Since I made this promise I have repented of it, as I often repent of such thoughtlessly made promises. After a few experiences with this kind of thoughtlessness, one ought to be slower and more cautious in promising, but to my sorrow I have to admit that I still make promises hastily and repent of them at leisure when the time for keeping them comes. In this case it is not merely the trouble of writing out the stories from memory and casting them into the proper literary form, but the very nature of the stories goes against my grain in the telling of them. They are unpleasant stories, stories of mistakes and of guilt and of bitter after-feeling. It is not pleasant to tell such unpleasant things. My uncle's motive probably was to teach me a helpful lesson by his mistakes and so to protect me against making similar temperamental mistakes. No doubt there was another motive—the generous impulse of this humility to expiate his mistakes, in so far as he might, by an open confession to me.

However, after deciphering several more of the professor's letters in which he continues to discuss the study of the Classics and the preparation of boys for the seminary, I feel that I ought to let him have his say on this subject before interrupting him with my second-hand stories. I have already written out the stories and shall tell them here in due time, but the professor ought to have the right of way—or the floor—until he is through with this one subject.

My dear Fr. Mac: Really, I think I am suffering from a serious case of the *cacoëthes scribendi*. The talking itch is bad, but I hope that the writing itch, at least my variety of it, is not so bad, and will hurt neither you nor me. We are both fairly serious old fellows, and we are critically discussing, not people and characters, but things, and for a good purpose and with a high motive. And I believe we are both being benefited by it.

I have been emphasizing the ignorance of Latin among the young men whom we get from the colleges. After six years of the old Classics these students do not yet know Latin enough to understand

a Latin text-book and to study it without a dictionary. Most of them are unable to answer simple Latin questions in equally simple Latin. Having daily classroom intercourse with such college graduates, I get daily shocks that keep this woeful weakness uppermost in my mind. It is useless and purposeless here to find fault with schools and professors, but there is no doubt that these ancient languages might be taught effectively even in our materialistic days of vocational education. And I am sure that if any one of our schools were to become known as an effective and superior teacher of the Classics, and of all that goes with the Classics, it would attract students of the best kind and so justify itself and its ways. Priests and parents are anxious to send boys to the best schools. The success of the students in their subsequent careers will advertise it. The students themselves will very soon realize how much more they are getting out of their effective classical training than others are getting out of their ineffective education in the ancient Classics. I would summarize the benefits of an effective classical education under the following heads :

(1) It gives the student a conscious sense of language. Such a sense of language is always and almost exclusively the result of that drilling in the etymology and syntax of the two ancient languages that make up the major and the more important part of the classical curriculum.

(2) In no other way will boys get so much exercise in thinking as they do by translating from English into Latin and Greek. They have to apply a multitude of rules and always search for the right word, weighing meanings and shades of meanings in order to get the correct and idiomatic equivalents.

(3) Translating from Latin and Greek into English will increase their dynamic vocabulary because they will have to use words that do not ordinarily enter into their colloquial speech until they acquire the habit of using them.

(4) They will acquire the habit of taking pains with their diction, because they have to find, under proper schoolroom drilling and coaching, the exact equivalent and idiom for Latin and Greek words and phrases. Too many of our students have not acquired the habit of taking pains with anything. They do not look up things they are not sure of. They have no passion for using the exact and

adequate word. They are slipshod in their mental operations. The average boy that has not gone through the mill of painstaking translation drills never learns to take pains with his diction and never acquires a passion for the right word. In consequence, his faculty of expression remains more or less undeveloped.

I might go on indefinitely enumerating the benefits of a truly classical education, if the Classics are properly taught and studied. These benefits have often been defined, but it seems to me they need redefinition and an emphatic restatement in our days. Our seminarians are not only lacking a working knowledge of Latin, they are lacking the sense of language in general, and they are not acquiring the habit of writing. The right kind of translating would have been the best introduction to original composition. Most boys find original composition very hard and distasteful. They are short of ideas, and feel no need for self-expression because they have little to express. For them translation is a better exercise in the technique of expression than original composition. Translation would train them in the choice of words. It would give them a sense of power over words. It would develop in them some love for self-expression and the faculty of effective expression. Who needs this faculty of expression, the passion for correct expression, more than the priest? He will be a life-long public speaker. He will need the faculty of trained expression in order to use to advantage the inexhaustible store of matter that will be awaiting his use. Moreover, he ought to write much more than the average priest seems to write. In proportion to our numbers there are not enough of us using our pen or typewriter.

I also believe that a painstaking classical discipline would give our young men more seriousness than most of them have. It would be a fine ally of religious discipline. It would give them more literary taste and critical ability than most of them have. It would give them more appreciation of good literature, and in particular of the literary value of the Bible. What do our priests read? How many of them make a practice of daily spiritual reading? If they had acquired a literary taste, a taste for the best that has been thought and said and done in the world, they would read more serious and more spiritual literature and be immensely benefited by it, and their work would also be greatly benefited by it.

All this, however, is over and above what I set out to say. I wanted to give you my ideas on how the Classics ought to be taught and studied by the aspirants to the seminary and priesthood. I have heard a great many excuses for the existing conditions and for the failure of our young men to acquire, not a mastery of the old Classics, but a mere working knowledge of Latin (not to mention Greek), and I have also heard a great many suggestions with regard to the means by which conditions might be improved. There are almost as many remedies or as many different treatments as there are critics and doctors. Everyone believes in his own remedy, and is unwilling to listen to any opinion that does not agree with his own. I have heard of several who advocated Latin conversation in the classroom and out of it. Their chief object is to give the student practice and to develop his facility for speaking Latin. All they desire is a speaking knowledge of Latin, regardless of the manner in which it may be acquired. They would be satisfied if the student got this ability by inspiration. These are the cold and practical utilitarians. I am not with them. Speaking Latin in and out of the classroom is good and ought to be encouraged and practised, but it is but a secondary means for conversational proficiency in Latin. The primary object of the study of Latin and of Greek is to develop the young mind, to liberalize it, to train and to perfect its faculty of expression, to nurse in it the best of what we have agreed to call humanism and culture.

Now, my dear Mac, I am going to let you digest this for a few days. Do please write to me if you feel the impulse and take me to task for any under-statements or over-statements. Then I shall reply to your critical observations and go on with my discussion. I am very full of the subject and whenever my interest in it quiets down some classroom experience stirs it up again.

My dear Mac: It is more than three weeks since I wrote to you, but I have not heard from you. Either you agree with me *in toto* or you want to let me go on and talk myself out on this subject. It is not likely that I will tire of it as long as I feel about it as I do at present and as long as I have as much cause for feeling as I do about it. I almost wish I were the rector of a small preparatory seminary with absolute powers to "hire and fire" professors and to

prescribe what is to be taught and how it is to be taught. First of all I should discuss with them the most effective method for teaching the Classics. We should have to agree on a uniform method. What method will produce the best results—all the best results that have been credited to the study of the ancient classics? I do not believe that the painstaking study of the Classics, the mastery of their grammar and facility in translating them into modern English, would be a cure for the evils of the day, but it would prove a cure for many of the educational evils from which we are suffering at present. It would improve the taste of the people that educate the masses of the people and do the writing for them. We priests have splendid opportunities for educating the people, if we but use our opportunities. We can develop their better instincts, their taste, and shape their practical philosophy of life because we speak to them Sunday after Sunday. I am quite sure that, if I had the care of a parish, I could and would make my people realize the evil of the movies and of the comics. Too many of our people have forgotten the practical maxim that they cannot feed their minds and hearts on corrupting printed matter and pictures without debasing their minds and hearts and laying them open to every kind of vile temptations. I feel strongly about these corrupting forces in our modern life, but I need not here put my strong feelings into strong words because you live in the midst of these things and see their results in the lives of the people around you. Hence—back to the Classics.

In consequence of removing the pressure on the study of Latin and of Greek, as prerequisites for the old degrees that marked their owners as possessors of a certain kind of culture, no one can tell today what a man knows that went through high school and college. There is no uniform course. Degrees no longer mean anything definite, and often they mean very little. An A.B. degree used to stand for something definite—for a certain educational accomplishment—but not any more. Today one may get an A.B. degree without ever having conjugated a Latin verb or declined a Greek noun. Such a degree may stand for a certain amount of practical knowledge and vocational training, a certain number of subjects studied for a certain number of hours, expressed in so many credits, but it has no definite meaning in terms of culture. This is very deplorable, and we see the effects of this state of affairs in the want

of intellectual seriousness and of general and real culture. The average educational institution, willy nilly, has to conform to prevailing practice and standards. As a result not a few of our younger priests cannot read Latin even half decently, much less translate what they are reading or even understand the sense of it. Their loss is great in every way because they get no spiritual edification or stimulation out of their daily Breviary task. Of Greek they never forget very much, because they never knew enough to forget much. The professional schools of law and of medicine have laid down their own pre-legal and pre-medical requirements, and their demands are heeded. Their demands are frankly utilitarian. Why cannot our schools be also utilitarian and provide our students for the priesthood with that pre-seminary education which will qualify them to get the most out of their professional studies? With competent professors and with the right method the Classics can be taught effectively, without a doubt. We could give even to the students that are preparing to study law or medicine or any other profession a course in the Classics that would make them superior to the students from other schools where the so-called vocational subjects are emphasized. They would soon realize their better qualification for professional studies and become advocates of the more exacting classical education. There is no telling what effect this might have on forming a forceful public opinion in favor of the old classical education. In any case there is no denying that, for the good of the Church, for the personal good of the aspirants to the holy priesthood, for the good of the people whom these will be commissioned to teach later on and whom they will direct and influence in many ways—for the sake of all these it is most desirable that our training schools for the priesthood should give the most serious and exacting intellectual education that is being given to any class of men today. I should never be satisfied with having merely so much Latin taught that the students acquire a working knowledge of it. This working knowledge may be ever so important—and I admit that it is most important and practically indispensable for a profitable study of philosophy and theology as they are being now taught in our seminaries—but this working knowledge is and ought to be kept secondary to the cultural ends, both intellectual and spiritual. And a competent professor will get a great deal of spiritual culture

of the finest kind out of the Classics and into the minds and hearts of his students. I know from my own experience what a competent and exacting professor can do for the average boy. I owe much to just such a teacher. He was not even a Catholic, but he knew boys and their ways and their laziness, and he knew how to teach. He was a drill master, and he got results, both intellectual and moral. We were helped in a moral way because there was an atmosphere of seriousness that accompanied us on our ways after leaving his presence and the school room. We had suffered under two preceding class teachers, but he made up for both of them, and sent us to the next class fit in every way and with habits that helped us through the year and the class, though the professor was again a half failure as a teacher and totally wanting in power to inspire us with what we most needed at that time.

There are good teachers and better teachers; satisfactory and unsatisfactory teachers; poor teachers and complete failures. If merely a certain amount of knowledge were required for a good teacher, it were a simple matter to secure good teachers. Knowledge is necessary, but only secondary. Any priest that has gone through the regulation course ought to be able to teach the Classics, as far as the grammar and the linguistic discipline are concerned, in a tolerable and satisfactory way. Of course, some men are better qualified mentally and educationally than others, but the most important thing in a teacher is personality. You know how teachers can stimulate their students or fail to stimulate them. This is a natural gift that some of us seem to have and others seem to lack, but all of us could accomplish much more and not merely stimulate our students, but inspire them, if we would take more pains and live a more serious life. For this reason our professors ought all to be men of much religious self-discipline. We ought to have strong convictions with regard to the possibilities of self-training and of self-conquest. Then we should not fail to win the admiration and the imitation of our students and to inspire them for making their best efforts. And the results should be far-reaching and life-long.

This is the end of the page and of my writing for today. I shall continue and finish this subject in a day or two when I have the leisure for it. . . .

## THE LAW OF THE CHURCH ON SACRED PLACES

By STANISLAUS WOYWOD, O.F.M., LL.B.

### Loss of Consecration or Blessing

A church does not lose its consecration or blessing unless it is totally destroyed, or the greater part of the walls collapses, or the local Ordinary has reduced it to profane purposes in the manner specified in Canon 1187 (Canon 1170).

The three ways in which a church loses its consecration or blessing as here specified are easily understood. The Code applies one and the same rule to both consecrated and blessed churches, whereas under the former Canon Law certain distinctions were made between the two kinds of churches with reference to the loss of blessing or consecration. If a church is totally destroyed so that the entire church building is ruined, though perhaps the floor and the foundations remain, the church which was consecrated as a building has ceased to exist. The floor or piece of land on which it stands was not consecrated or blessed except in so far as it was part of the church. In the Decretals a case was referred to the Supreme Pontiff stating that the roof had been destroyed by fire and the main altar damaged, but the four walls were intact. The question was whether the church had to be re-consecrated. The Pope answers that neither the church nor the altar need a new consecration (*Decretal. Greg. IX*, c. 6, *De Consecrations Ecclesiae vel Altaris*, lib. III, tit. 40).

In enlarging a church or remodeling it, the church loses its consecration or blessing if the addition is considerably larger than the old church, or if in the remodeling the greater part of the old walls was taken down. If the greater part of the old walls stands, and if the addition is not so large as to make it practically a new church, the consecration or blessing remains (cfr. *Decreta Auth.*, S. R. C., January 16, 1886, n. 3615). If the replacing of old defective walls is done gradually and the greater part of the old walls is not taken down at one time, but at first only one wall is replaced, some years later another, and so on until the entire church is renewed, the church does not lose its consecration or blessing because the greater part of its walls was never destroyed at one time.

If the interior is renovated and all the plaster is removed and the walls re-covered with plaster or other material, the church does not need a new consecration or blessing, for the entire walls, not merely the surface, are consecrated or blessed (*Decreta Auth. S. R. C.*, August 9, 1897, n. 3962).

The local Ordinary can by his decree deprive a church building of its sacred character and permit the edifice to be used for non-religious purposes. We shall discuss this point further when we come to explain Canon 1187.

#### EFFECT OF BLESSING OR CONSECRATION OF A CHURCH WITH REFERENCE TO LITURGICAL FUNCTIONS

It is ordinarily necessary to bless or consecrate a church before divine services can be held there (cfr. Canon 1165). After the blessing or consecration has been given to a church with the sanction of the legitimate authority, all liturgical functions may be performed in such church except those which are either reserved to a parish church by its very nature (e. g., conferring of baptism), or to any church by privilege or legitimate custom. In the United States there are very few churches which are not parish churches, wherefore there is hardly any question here about conflicting rights and privileges in the performance of liturgical functions. There are, however, a great number of semi-public chapels at Catholic schools, hospitals and other charitable institutions, and at the houses of religious communities. Regarding exempt religious communities, the Code has special regulations. In all non-exempt churches, chapels, etc., the local Ordinary can issue regulations for reasonable cause especially with respect to the hours at which the divine services are to be conducted. The bishop undoubtedly can forbid the rectors of chapels and semi-public oratories at institutions and non-exempt religious houses to admit outsiders to the Masses on Sundays and holydays of obligation, so that the people may go to the parish churches to hear the word of God and get the necessary instruction in their religion. In his Encyclical "Etsi minime," February 7, 1742, Pope Benedict XIV speaks of small churches or chapels in the vicinity of the parish church to which people go for Holy Mass and get no sermon or instruction. The bishop, he says, should use his authority and forbid the celebration of Holy Mass in these

chapels before the pastor of the parish church has had Mass and sermon and other functions at his church (Gasparri, "Fontes Cod. Jur. Can.", I, 715).

The bishop may not interfere with the divine services in the churches of exempt religious, for their churches are by law public places of worship to which the people have a right to go. What services are to be held and at what hours is to be determined by the religious superiors. Canon 609 commands the religious superiors to see that the divine services in their churches do not interfere with the catechetical instructions and the explanation of the Gospel in the parish church, which regulation presupposes that the church of the religious is not a parish church. The right to judge whether their services do interfere pertains to the local Ordinary. If the bishop finds that many people attend Mass on Sundays in the church of the religious, which is not a parish church, and the religious have no sermon or instruction with their Masses, he can order them to give sermons or instructions (cfr. Canon 1334), and they are obliged to do as the bishop requests. The fact that in the United States there are very few religious houses of men which have no parish attached to the monastery church avoids this troublesome question, in which the relative rights of the exempt religious and bishop are not fixed with sufficient detail in the Code (Canon 1171).

#### POLLUTION OF CHURCHES

A church is defiled by the acts here specifically enumerated, provided they are certain, notorious, and committed within the church itself:

- (1) by the crime of homicide;
- (2) by sinful and copious shedding of blood;
- (3) by godless or dishonorable uses to which the church was converted;
- (4) by the burial of an infidel or of an excommunicated person whose excommunication had been declared or inflicted by sentence of a competent ecclesiastical court.

If a church has been defiled, the cemetery though adjoining the church is not considered defiled, and *vice versa* (Canon 1172).

Canon 1170 spoke of the physical desecration of a church (i. e.,

its destruction by which the edifice which was consecrated or blessed ceases to exist). Canon 1172 treats of the moral desecration or defilement of a church, which does not destroy the church as a building, and therefore does not cause the loss of its consecration or blessing; but, inasmuch as the place of divine worship has been dishonored, the Church declares it unfit for divine worship until its dignity has been restored by the public atonement or reconciliation services.

In the first place, the Code states that the offences only which are enumerated in Canon 1172—and no others, though they might be far more grievous—entail the pollution of a church. Furthermore, it rules that these acts do not cause pollution of a church, unless they are certain, notorious, and committed within the church itself. The offence must be *certain* both in fact and in law. If we ask whether a crime was committed in the church, and further inquire what wrong act was done, we have questions of fact. If we debate whether the act was done by accident, self-defence, etc., we are still concerned with facts and we must establish the fact, with all its material circumstances, before we can consider whether it is certain in law that the fact as ascertained is one of those which pollute a church.

The act must be *notorious*. A fact is notorious either by notoriety of law or of fact (cfr. Canon 2197). Notoriety of law is created by a judicial sentence of a competent court once the sentence has become irrevocable (*res judicata*), or by a voluntary confession in court by the offender. Notoriety of fact implies that the offence is publicly known, and was done under such circumstances that it cannot be concealed by any subterfuge nor excused by any legitimate excuse.

The act must have been committed *within the church*. A crime committed within the four walls of the church edifice and in the space between the floor of the church and the ceiling is committed in church. The sacristy is not a part of the church when the term church is taken in its proper sense, neither is the porch or portico, nor adjoining buildings, nor rooms in the tower, nor the space between the inside ceiling and the outside roof (cfr. Gasparri, "De SS. Eucharistia," I, n. 247). Basement chapels to which there is access from the interior of the church are within the church, because

such chapels are considered just as much part of the church as the various chapels on the main floor in the church. It does not suffice that the person who commits the crime (e. g. striking, shooting, throwing stones, and thereby seriously wounding or killing a person), is in church while doing these acts to a person who is outside the church, but it is necessary that the person struck is in church at the time when the wrongful act takes effect. If the man who shoots is outside the church but the person who is shot is inside the church, the crime is considered committed in church. There is an analogous case in the criminal law of the United States. If a man stands at the boundary line of his own State and shoots a man who is across the line in another state, the crime is considered committed in the place where the man was struck, and if that State finds the culprit within its borders it can arrest and punish him for the crime. In the home State he committed no crime, and cannot be punished for the crime committed in the other State unless a special statute covers this case in his home State (cfr. Clark and Marshall, "The Law of Crimes," 2nd ed., n. 505).

The specific crimes by which a church is polluted are enumerated in Canon 1172, and they are the only crimes which have this effect. A word of explanation on each of these will be useful, for the more rarely these cases happen, the less one is prepared to diagnose them properly.

(1) *The Crime of Homicide.*—It must be a crime, that is, done with deliberation and without a cause justifying the killing of a human being in church. If one is attacked in church and cannot save his own life except by killing the aggressor, the church is not defiled by such homicide. If a criminal is pursued by the officer who wants to arrest him, and if the man enters a church and there resists and threatens the officer's life who in self-defence gravely wounds or kills the criminal, the church is probably not defiled by this wounding or killing. The case is somewhat complicated for reason of the right of refuge which the Church claims for the sacred places: this forbids the arrest of the criminal, except in case of necessity, without the assent of the Ordinary or the rector of the church (cfr. Canon 1179). If the crime of seriously wounding a person is committed in church and the victim dies outside the church, the sacred place is nevertheless defiled by the homicide.

(2) *Sinful and Copious Shedding of Blood.*—The law of the Decretals stated that the effusion of human blood or human seed defiled the church (*Liber Sextus, c. unic., De Consecratione Ecclesiae vel Altaris, lib. III, tit. 21*). The Code retains only the sinful shedding of blood as a cause of defilement of a church. The act which is the cause of the shedding of blood must be a mortal sin. The amount of blood must be considerable. If a serious wound is inflicted but little or no blood is shed, the church is not defiled unless the person later on dies from that wound in which case the homicide is, as we have seen, considered to have been committed in church where its cause originated. Gasparri (*De SS. Eucharistia, I, n. 251*) and other canonists draw attention to fights which boys may have in church and considerable nose bleeding that may be caused, and remark that one could not easily consider the bleeding to have been caused by a gravely sinful act.

(3) *Godless or Dishonorable Uses to which a Church has been Converted.*—The precise nature of the unbecoming purposes for which a church may not be employed is not specified in the Code but is left to the conscientious judgment of the Ordinary, who must be guided by the public opinion of the Christian people in deciding whether a church has been defiled by being put to improper uses. The godless or impious affairs carried on in church have reference to outrages against religion committed in church, not merely by a passing act but a profanation continued for some length of time, as the term “*usus*” of the Code seems to suggest. Dishonorable affairs and everything vile and despicable carried on in church for some length of time defiles the dignity of the place of divine worship. In a case where during war a church had been used for two days by the soldiers as a barracks, the Sacred Congregation of Rites demanded the rite of reconciliation “*ad cautelam*” (February 27, 1847; *Decreta Authentica, n. 2938*). Reconciliation was demanded by the Holy See in another case in which some churches had temporarily been turned into soldiers’ barracks (March 3, 1821; *Decreta Authentica, n. 2612*).

(4) *Burial of an Infidel or of a Person Excommunicated by Declaratory or Condemnatory Sentence.*—Under the term “*infidel*” is included every unbaptized person, adult or infant. It is not of practical importance to speak of this case at length, for in the

United States burial of the bodies of the faithful in church is almost unknown, and the same is most probably true of most countries. The burial or deposition of the body must take place in church to induce the defilement of the church. To determine what is meant by "inside the church," the same rules apply as in the case of homicide and bloodshed committed in a church. A burial vault below a church to which there is no access from the interior of the church, but only from the outside, is not a burial place within the church, wherefore burial of persons mentioned in this Canon in such a vault would not defile the church. Catechumens who without their fault die before they have received Baptism are entitled to Christian burial (cfr. Canon 1239, § 2).

In the former Canon Law it was not certain that the burial of an unbaptized person defiled the church, and even those authors who held that a church or cemetery were defiled by the burial of unbaptized persons made an exception in favor of catechumens and unbaptized infants of Catholic parents (cfr. Gasparri, "De SS. Eucharistia," I, n. 253). Under the law of the Code the burial of unbaptized persons defiles a church or a cemetery, wherefore the former opinion that the burial of unbaptized infants of Catholic parents does not defile a church or a cemetery is not tenable, we believe, against the explicit law of the Code. Arguments from canonists who wrote before the Code are not of much value, since it was not then certain whether the law forbade the burial of any infidels in a church or blessed cemetery under penalty of defilement of these sacred places.

If an excommunicated person after his excommunication has been inflicted or declared by a competent ecclesiastical court dies unreconciled with the Church, he cannot receive Christian burial (cfr. Canon 1240), and if he is buried in a church or in a blessed cemetery, the church or cemetery is defiled. Some commentators of the Code (cfr. Coronata, "De Locis et Temporibus Sacris," n. 28) maintain that the Code means to say that the burial of an *excommunicatus vitandus* only defiles a church or a cemetery. However, Canon 1172 which we are discussing is very explicit and uses very specific terms to designate these excommunicated persons whose burial defiles a church or a cemetery. It does not say merely excommunicated persons, but excommunicated persons whose excommunication has been inflicted by a condemnatory or declaratory sentence. Canon

1242 creates some difficulty by the fact that coming after the enumeration of persons who are forbidden to be honored with Christian burial (Canon 1240), it speaks only of the removal of the bodies of *excommunicati vitandi* from the Christian burial place, not of others whose burial is forbidden. Nevertheless, the explicit precept of Canon 1172 cannot be arbitrarily changed to read "excommunicati vitandi." Besides, the reason why Canon 1242 does not speak of the removal of the bodies of excommunicated persons whose excommunication has been inflicted by a declaratory or condemnatory sentence, may be because Canon 1175 had already covered that point. Discussing the former Canon Law on the burial of excommunicated persons, Gasparri says that the more common opinion held that only the burial of the *excommunicati vitandi* defiled a church or cemetery, but he adds that the truer opinion is that the burial of a Protestant or schismatic defiles the church or cemetery (De SS. Eucharistia, I, n. 254). The Code does not forbid the burial of a Protestant or a schismatic in a Catholic church or cemetery *under penalty of defilement*, though it forbids their burial in a church or cemetery (cfr. Canon 1240, § 1, 1).

The last paragraph of Canon 1172 states that, when a church has been defiled by the burial of persons enumerated in the same Canon, the cemetery which adjoins a church is not thereby defiled, nor, if the body is buried in a cemetery adjoining the church, is the church thereby defiled. In the former Canon Law the rule was different: when a cemetery adjoined the church, both church and cemetery were defiled if the body was buried in church; however, the adjoining cemetery only was defiled if the body was buried in the cemetery (*Liber Sextus, c. unic., De Consecratione Ecclesiae vel Altaris, lib. III, tit. 21*).

#### RECONCILIATION OF DEFILED CHURCH

When a church has been defiled, it is forbidden to conduct divine worship, administer the Sacraments, and hold funeral services before the church is reconciled. If the defilement of a church happens at the time of divine services, they shall be stopped immediately. If it occurs during Holy Mass before the Canon of the Mass or after the Communion, the Mass is to be discontinued; if the Canon of the Mass has begun, the Mass shall be continued until the priest has

consumed the Body and Blood of our Lord (Canon 1173). Though the Preface of the Mass is in other respects considered part of the Canon of the Mass, it is not considered part of the Canon in the sense of Canon 1173; in this instance, the prayer, "Te igitur," is held to be the beginning of the Canon of the Mass.

A church which has been defiled should be reconciled as soon as possible by the performance of the sacred rites prescribed for that purpose in the approved liturgical books. If it is doubtful whether a church has been defiled, the rite of reconciliation may be performed "ad cautelam" (Canon 1174). The prayers and ceremonies for the reconciliation of a consecrated church are contained in the *Pontificale Romanum*; those for the reconciliation of a blessed church are in the *Rituale Romanum*.

When a church has been defiled by the burial of an excommunicated person or of an infidel (cfr. Canon 1172, § 1, 4), the rite of reconciliation should not be performed until after the body has been removed, if the removal can be done without great inconvenience (Canon 1175).

A blessed church may be reconciled by its rector, or by any other priest with at least the presumed consent of the rector of the church. A consecrated church which belongs to the secular clergy or to non-exempt religious organizations may be reconciled only by the local Ordinary; a consecrated church which belongs to exempt clerical organizations of religious may be reconciled only by the major religious superior (cfr. Canon 1156). In case of great and urgent necessity and the impossibility of approaching the Ordinary, the rector of the church can reconcile it and then report the matter to the Ordinary (Canon 1176).

As the church may be needed for Divine services (*e. g.*, because of a Sunday or holyday of obligation, or to continue a mission, etc.), the Code makes it much easier than the former Canon Law to hold the reconciliation service. Formerly, the bishop could not delegate a priest to perform the rite of reconciliation of a consecrated church, whereas the Code not only permits the bishop to delegate a priest for this purpose, but also allows the rector of a consecrated church to perform the rite of reconciliation without delegation from the bishop or the major religious superior if the church is needed for divine services and the Ordinary cannot be reached in time.

The reconciliation of a blessed church can be performed with common holy water; that of a consecrated church must be done with the use of water blessed with the special ceremonies prescribed in the *Pontificale Romanum*, but the water may be blessed not only by the bishop but also by the priest who performs the rite of reconciliation (Canon 1177).

Formerly the blessing of the water to be used in the reconciliation of a consecrated church was reserved to the bishop, and he had to bless the water even though he had special faculties to delegate a priest to perform the rite of reconciliation.

# DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

## The Efficacy and Fruits of the Mass

The purpose of a sacrifice is an acknowledgment of the majesty and supreme dominion of God. Whatever ends may be in the mind of those who offer sacrifice, they are of necessity subordinate to this primary end. The sacrifice of the Mass is necessarily and in the very highest degree an act of worship, one entirely worthy of God's acceptance, inasmuch as the Victim offered is His own Son who is infinite in dignity and majesty, even as God is infinite.

That the Mass is a sacrifice of thanksgiving, is clearly expressed by the name which Christian antiquity has attached to it: the *Holy Eucharist*, that is, thanks-offering. However, we must not look upon the Mass solely as an act of worship and thanksgiving to God. Since it is identical with the sacrifice of Calvary, the efficacy of the Mass is not less than that of the Cross. Now the sacrifice of the Cross was a sacrifice of propitiation (or expiation) and likewise of impetration—that is, by the sacrifice of the Cross our divine Saviour has expiated and atoned for the sins of all mankind, and merited for us all our graces and spiritual privileges. “If anyone say,” so the Council of Trent declares (Sess. XXII, can. 3), “that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a mere commemoration of the sacrifice offered upon the Cross, but that it is not a sacrifice of propitiation, or only benefits him who communicates at it, or that it must not be offered up in behalf of the living and the dead, nor for our sins, punishments, satisfactions or other necessities, let him be anathema.”

No Christian dare deny that our Lord's sacrifice upon the Cross was a real sacrifice of atonement and expiation. Hence there is no need to insist on proving the same efficacy for the unbloody rites of the Mass, once we firmly grasp the essential identity of the Mass and the Cross. Yet there are differences, inasmuch as on the Cross our Lord atoned, once for all, for the sins of all men, whereas in the sacrifice of the Mass the individual soul is made partaker of the fruits of Christ's Redemption. In the words of the Council of Trent, if we assist at the sacrifice of the Mass with a right disposi-

tion (that is, with sincere faith and repentance), we shall obtain the remission of our sins, provided we are sincerely penitent. "Being appeased by this oblation, the Lord will grant us grace and repentance and forgive even great sins."

According to St. Paul the office of the priesthood consists in the offering of sacrifice: "Every high priest taken from among men, is ordained for men, in the things that appertain to God, that he may offer up gifts and sacrifice for sins" (Heb., v. 1). The Mass is the one and only sacrifice of the New Law, and the Catholic priest is the one and only minister thereof. He succeeds in a direct line to the first Christian priests, the Apostles, who received their priestly powers at the moment when our Lord personally inaugurated the sacrifice that is to endure until the end of time. The sacrifice which the Catholic priest offers in the discharge of his priestly functions has the full efficacy of Christ's own sacrifice, for he only does what Jesus bade him do when He said: "Do this in memory of me."

Our Lord bears witness to the atoning power of the sacrifice, not only of the Cross, but of that of the altar, when He says: "This is my body which is given for you," that is, sacrificed for you—such being the meaning of the scriptural word "given." St. Paul, for instance, says: "He loved me and delivered himself for me" (Gal., ii. 20). "In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you" (Luke, xxii. 20). Again speaking of our Lord's sacrifice upon the Cross, St. Paul says: "This man [Jesus] offering one sacrifice for sins, for ever sitteth at the right hand of God. . . . For by one oblation he hath perfected for ever them that are sanctified" (Heb., x. 12, 14). From the identity of the two sacrifices of the Cross and of the altar we rightly infer that both have the same efficaciousness and power of atonement and intercession. By the adorable sacrifice of the altar our sins are atoned for, the punishment due to them is remitted, and we are given all that we need for our sanctification.

Such is and always has been the faith of the Catholic Church. It would be a pleasing task to put together a chain of proofs which would be a palpable demonstration of the unanimity of the Christian world in a matter of such transcendent importance. "That true Mediator," says St. Augustine, ". . . whereas in the form of

God He *receives* sacrifice together with the Father, with whom He is one God, yet, in the form of a servant, He chose rather *to be* a victim than *to receive* sacrifice. For this cause also He is a priest, Himself the offerer, Himself also the oblation, of which thing He wished *the sacrifice of the Church* to be a *daily sacrament*,<sup>1</sup> which sacrifice, whereas she is the body of Him who is the Head, she learns to offer herself through Him. Of this true sacrifice the ancient sacrifices were manifold and various signs, so that this one sacrifice was typified by many sacrifices" (*De Civit. Dei*, lib. X, cap. xx.).

Commenting on Heb., viii. 3-5, Theodoret has this remarkable passage: "If both the legal priesthood has come to an end, and the High Priest according to the order of Melchisedech has offered up the sacrifice that renders other sacrifices useless, why then do the priests of the New Testament perform the mystic sacrifice (*μυστικὴν λειτουργίαν*)? It is clear to those who have been instructed in divine things that we do not offer up any other sacrifice, but celebrate the memorial of that one and saving sacrifice. For this did the Lord Himself appoint unto us: 'This do in commemoration of me.'" Obviously the Early Church looked upon the sacrifice of the Mass as identical with that of the Cross, both in nature and efficaciousness.

In one of his hymns in praise of wheat, Cyrillonas has these remarkable words: "Without it our altars would be empty: without it the Holy Ghost could not come down [this is an allusion to the *ἐπίκλησις* of the Greeks, who appropriate to the Holy Ghost the changing of the bread and wine into the Body and Blood of Jesus Christ]: without it the priest could not offer up the sacrifice of *propitiation*, nay, without it man could not adequately appease the Godhead" (quoted by Hurter, "De Sacrif. Missæ").

The Council of Trent declares that the Mass can be offered up in behalf, not only of the living, but of the dead also. St. Augustine bears eloquent testimony to this ancient teaching of the Church in the touching words in which he relates the death of his mother: "Lay, she [St. Monica] said, this body anywhere; let not the care of it in any wise disturb you: this only I request of you, that you

<sup>1</sup> *Per hoc et sacerdos est, ipse offerens, ipse et oblatio, cuius rei sacramentum quotidianum esse voluit Ecclesiae sacrificium.*

would remember me at the altar of the Lord, wherever you be. . . . And behold the corpse was borne away," St. Augustine goes on to say, "we went and returned without tears. For neither in those prayers which we poured forth unto Thee, when the Sacrifice of our ransom was offered for her (*cum Tibi offeretur pro ea sacrificium pretii nostri*) . . . not even in these prayers did I weep."

Further on he relates how St. Monica, as the day of her death drew nigh, was not in the least concerned with the manner of her funeral: she did not even desire to be buried in her own country, all she desired was "that memory should be made of her at Thine altar, at which she had never omitted to be present, not missing a single day: where she knew that holy Sacrifice to be dispensed, by which the handwriting that was against us, is blotted out. . . . Unto this sacrament of our ransom Thy servant bound her soul by the bond of faith" (*Conf.*, IX, 11, 12, 13).

The texts of Holy Scripture by which it has been shown that the Mass is indeed a sacrifice of atonement, may be taken also as proving that it is a sacrifice of impetration. In fact the Mass is in a peculiar manner a sacrifice of impetration. Our Lord is now no longer *in via*—in a state in which He can atone and expiate. He did so once for all on the Cross: "offering one sacrifice for sins . . . by one oblation He has perfected for ever them that are sanctified" (*Heb.*, x. 12, 14). In the Mass He offers once more the merits of His infinite satisfaction to the Heavenly Father, as a full and adequate reparation for the sins of the world and in behalf of the individual Christian.

So this holy Sacrifice is the most efficacious prayer of intercession that we can send up to God. In it we do not merely present our own prayers and supplications, but the Lamb of God Himself pleads in our behalf, for in the Mass we offer to God His well-beloved Son as mystically slain—that is, in a state which is of itself both prayer and pleading.

What are then the benefits which the individual Christian derives from the adorable Sacrifice? Surely, the virtue of the Mass must be infinite owing to its absolute identity with the Sacrifice of the Cross. It is so indeed; however, it does not follow therefrom that by one Mass all the punishment due to our sins is necessarily remit-

ted. In itself, the Mass has efficacy enough to produce such a result, but God does not act in this way. Theology tells us that the virtue of the Mass is applied to each soul according to its dispositions: hence we derive more or less benefit according as we are more or less fervent in faith and charity.

It would be a mistake to imagine that the Mass produces its effects in the same manner as the Sacraments. The Sacraments work directly and immediately upon the soul, restoring to it sanctifying grace or increasing it. The immediate effect of the Mass is not a remission of mortal sin, but, by devoutly hearing it, the sinner obtains more readily than by any other means the grace of repentance. And, since it is a sacrifice of propitiation, it always procures for us some remission of the punishment due to our sins. "The Eucharist," says the Catechism of Trent (part II, c. iv., q. 55), "has been instituted in order that the Church may have an everlasting sacrifice by which our sins may be expiated and by which the Heavenly Father, whom we so often grievously offend by our crimes, may be moved from anger unto mercy, and from just strictness unto clemency."

The value of the Mass as a sacrifice of propitiation and impetration is infinite, but in what measure is it applied to us? Is this fruit divided among those who assist at Mass, or do all partake of it in like fulness? The answer is that, according to theologians and in the opinion of the faithful, the fruit of the Mass is applied fully and equally to all, whether those who assist at it be few or many. In other words, the fruit of the Mass is multiplied indefinitely according to the number of the assistants. This doctrine appears conformable to reason; if it were otherwise, it would be better for the devout Christian to get Mass said for himself in a corner, so as to escape the necessity of sharing his treasure with his fellows! It is easy to see the absurdity of such an idea. In fact, it stands to reason that when a large body of the faithful are gathered together in a joint act of worship, God is greatly glorified thereby, and such a corporate act of homage to the divine Majesty cannot be a cause of lesser spiritual advantage to those who take part in it.

To sum up, the fruits of the Mass may be said to be three-fold: *general, special and most special*. The *general* fruit of the Mass is that which results from it in so far as it is offered up by the Church,

and in the name of the Church, through the ministry of the priest. A sacrifice does not only give glory to God, but it also benefits those who offer it: thus, since the Mass is offered in behalf of the universal Church, its oblation redounds to the advantage of the entire body of the faithful.

The Eucharistic sacrifice may also be offered in a specific manner for some definite persons or person at the choice of the priest. Such has always been the practice of the Church, as may be seen from what has been said about St. Monica and her request for prayers during the adorable sacrifice. St. Augustine assures us that Mass was offered up for her on the very day of her funeral. The fruit here spoken of is called the *special* or *particular* fruit.

Finally, when the priest of the Old Law offered the sacrifices which God was pleased to accept in those days, a portion of the victim was, in most cases, reserved for himself and his family. "They who work in the holy place eat the things that are in the holy place: and they that serve the altar partake with the altar" (I Cor., ix. 13). In like manner, in the sacrifice of the New Law, its minister receives his own proper reward—a reward or fruit, altogether peculiar and personal to himself. This fruit is called *most special*, for it is the priest's own reward, and is so exclusively personal that probably he cannot give it away, or dispose of it in favor of anyone else.

Truly the Mass is the most wondrous thing in the whole world: it is nothing less than the perpetuation of the tremendous oblation of the Cross, the perennially flowing fountain of all grace. Hence Holy Church declares that "quoties hujus hostiæ commemoratio celebratur, opus nostræ salutis exercetur" (*Secreta, Dom. IX post Pent.*)—that is, the fruits of the bloody sacrifice of Calvary are daily applied to our souls in the unbloody continuation of the same sacrifice upon the altar of the Catholic Church.

Rightly, therefore, does the Council of Trent declare that "all Masses are common property, inasmuch as they belong to the common utility of all the faithful and to the salvation of all" (Catech. of Trent, *De Euch.*, 72). But by this declaration the Council does not deny the special fruit which is obtained from a Mass offered up specially for us: for, just as in every Mass there is a general fruit, which according to the Council "belongs to the common utility of all the faithful," so does it contain a special fruit which

belongs properly and specially to those who have the Mass said. The practice of having Mass said for one's personal advantage and help, or for one's friends, is as old as the Church, and through it we have a means of benefiting our friends and ourselves, which is altogether unequalled.

These then are the riches of the Christian; through these even the poorest of the poor are richer than the wealthy ones of this world. In the Mass we possess that which in value transcends all things created, the priceless blood of the Lamb of God: "You were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers: But with the precious blood of Christ, as of a Lamb unspotted and undefiled" (I Peter, i. 18-19).

## CASUS MORALIS

### De Vaginalibus Lotionibus

By FRANCIS LUCIDI, D.D., U.J.D.

“Bertha confitetur se statim post coitum cum marito suo, morbo prostatico laborante, vaginam lavare, ne fluido venenoso inficiatur, putans hoc sibi licitum esse, cum ad concipiendum sit impotens. Turbata tamen conscientia, consilium a confessario petit, qui de liceitate actus in casu dubitans solutionem ab aliis quærit; sed in dubio manet, quia quosdam invenit approbantes, alios vero reprobantes.”

Ego nescio quidnam sit quod mulierem ad concipiendum impotentem reddat, utrum ovariorum abscissio an aliquid aliud, ideoque num illa realiter concipere nequeat.

*Solutio.*—1. Codex ecclesiasticus in Can. 1013-1111 solemniter declarat, præcipuum matrimonii finem esse procreationem et educationem proliis; secundarium autem esse mutuum adiutorium coniugum et remedium concupiscentiæ. Quare a principio matrimonii vir et mulier habent æquum ius et officium ad actus coniugales, seu ad copulam.

Hæc doctrina desumpta est ex S. Scriptura, quæ narrat Deum protoparentibus dixisse: “*Crescite et multiplicamini*” (Gen., i. 28); Christus elevavit matrimonium inter baptizatos ad dignitatem Sacramenti (Can. 1012); et S. Paulus (I. Cor. vii. 3; Hebr., xiii. 4) nuptias laudat et copulam inter coniuges iubet. Ita, post S. Thomam, communiter theologi docent, copulam intra limites a Creatore statutos et cum recto fine, esse bonum et meritorium actum; et volventibus sæculis, multas Ecclesia canonizavit viduas, nuperque Annam Mariam Taigi ad altaris honores elevavit, quæ longam vitam coniugalem vixit, multosque peperit filios atque virum morte præcessit.

2. Ut autem ceteræ res, ita humana copula suas habet leges, quas nemo potest sine peccato violare; et cum eius finis sit generatio, sequentia principia ab omnibus communiter admittuntur: (a) omne quod est necessarium vel utile ad generationem, absolute licet inter virum et uxorem; (b) omne quod est extra et non contra generationem, est veniale peccatum; (c) omne quod est graviter contra generationem, supposita mala fide, est grave peccatum. Verum ad

generationem id est necessarium, ut vir secundum naturam agat et semen in naturale vas infundat, mulier autem semen exceptum retineat. Sub his tantum conditionibus, post matrimonium rite celebratum, licita est copula; ideoque omnes moralistæ affirmant quod si vel vir non vult agere secundum naturam, vel mulier retinere semen non vult, ipsi a copula abstinere debent. Omnis actio tendens ad expellendum vel ad reddendum sterile semen (*ex. gr.*, aqua frigida vel aliis mediis), nisi fiat bona fide, est grave peccatum, quamvis finis non obtineatur vel mulier graviter sufferat vel sit abortus periculum, si semen in vagina maneat. Attamen plerique auctores excipiunt unum casum puellæ, quæ fuerit vi aut timore gravi aut fraude oppressa, dummodo lotio vaginalis fiat statim post fornicationem (circiter intra decem horas) et ante conceptionem; quia in isto casu expulsio seminis est tamquam iusta defensio contra iniustum aggressorem, cuius semen est pars. Ea autem omnia quæ supra diximus, non impediunt ut confessarius interdum, prudentia suadente, relinquat coniuges in bona fide circa peccata, quæ ii committunt in usu matrimonii.

3. Is autem non est casus noster, quia Bertha est *turbata conscientia*. Confessarius debet ei verum dicere; et quia in casu speciales sunt circumstantiae, generale principium in memoriam revocare oportet, quod ita sonat: “*Licet ponere causam duos producentem effectus, alterum bonum, alterum malum, dummodo causa sit bona vel saltem indifferens et ii duo effectus simul sequantur; finis sit honestus et graves concurrant rationes, proportionatae ad malum effectum, qui tantum permittitur.*” In casu nostro lotio vaginalis est per se indifferens actio; bonus et malus effectus simul sequuntur; finis quem Bertha sibi proponit, est honestus. Sunt autem rationes sufficientes ad semen expellendum? Et in primis, est periculum infectionis *grave* et *reale*? Ego dubito, quia nullus auctor loquitur de isto morbo; in casu autem particulari iudicium pertinet ad medicum, qui consulendus est; omnes enim sciunt pericula sanitatis in mulieribus sæpe plus imaginaria quam realia esse. Posito quod periculum infectionis *reale* et *grave* sit, iterum quærimus: estne illud *perpetuum* vel *temporaneum*? In neutro casu tenetur Bertha marito reddere debitum, quia secundum S. Thomam: *Vir tenetur uxori debitum reddere . . . salva tamen prius personæ incolumente*” (Suppl. LXIV. 1), quod dicitur vicissim, et post

S. Thomam ab omnibus theologis admittitur. Igitur si mariti morbus curari potest, melius est ut a copula abstineant; quod si morbus longus vel incurabilis sit, graves rationes possunt Bertham inducere ad debitum reddendum; sed in isto casu potest ipsa infectionem prævenire vaginam lavando statim post copulam (ad uterum lavandum necessarium est speciale instrumentum vel interventus medici), et ita expellere semen? Quid est sentiendum de his lotionibus, quæ hodie sunt ita frequentes inter mulieres post matrimonii usum?

4. Si ordinantur ad semen aut expellendum aut occidendum, quocumque tempore fiant, sunt grave peccatum, sicut supra diximus; si autem malus finis generationis impediendæ excluditur, tunc theologi moralistæ in responsione danda non conveniunt. Ii communiter distinguunt inter uteri vaginæque lotionem: ad primam licite faciendam circiter duodecim horas post copulam assignant; ad alteram, iterum distinguunt. Moderni biologistæ, post recentia et accurata experimenta, affirmant sperma statim esse attractum in interiores feminei organi partes ita, ut sit perdifficile illud expellere. Quamobrem, si nulla est specialis ratio, sed tantummodo agitur de canale purgando, theologi dicunt lotionem circiter tres vel quatuor horas post copulam, permittendam esse; quod si speciales sunt rationes (*ex. gr.*, periculum infectionis in syphilide vel phthisi, vel graves dolores a nimia frequentia copulæ producti), lotio cum simplici aqua vel cum disinfectientibus elementis immediate vel quasi-immediate post copulam permitti potest. In ipsis casibus totalis vel partialis perditio semenis accidentaliter evenit et propter iustas rationes tantum permittitur, non intenditur. Talis permissio fit magis rationabilis et lotio permitti potest citius, si propter prægnantiam vel realem sterilitatem, conceptio impossibilis est, sicut supponimus in casu proposito. Bertha autem errat putans sterilitatem suam esse iustum causam ablutionis; ut enim sterilitas non impedit matrimonium et post hoc copulam (Canon 1068), ita post copulam non potest iustificare et licitam reddere semenis expulsionem.

*Conclusio.*—Bertha debet periculum infectionis recte cognoscere, medicum consulendo. Posito reali gravique periculo, vel temporaneo vel perpetuo, ipsa non obligatur ad debitum marito reddendum: propter autem speciales rationes ipsa reddere id potest; et in isto casu, tantum ad infectionem præveniendam, excludendo omni malo fine, illa potest immediate post copulam vaginam lavare.

*Auctores consulti.*—Noldin, “De Princ. Th. Mor.,” nn. 83-84; De Sext. n. 68; Genicot, “Theol. Mor.,” I, n. 378, N. B.; II, n. 544; Arregui, “Summar. Th. Mor.,” nn. 7, 241, 812; Lehmkuhl, “Th. Mor.,” I, n. 849; Berardi, “Prax.,” n. 1028; Tanquery, “Suppl. ad Tract. De Matr.,” nn. 20-51; *Nederlandsche Cath. Stem.*, XXII, no. 2 (Feb., 1922).

## COMMUNICATIONS FROM OUR READERS

### The Holy Eucharist

*To the Rev. Editors of THE HOMILETIC AND PASTORAL REVIEW:*

I have just read with pleasure, and I hope with profit, a very beautiful article by Dom Ernest Graf, O.S.B., on "The Holy Eucharist" (May issue, page 861). But, alas, I am quite at a loss to understand why he has omitted all mention of, and even all allusion to one of the most marvelous gifts which we receive in this wonderful sacrament.

He tells us that "this sacrament contains, not only grace, but a living Person, and that the Body and Blood of Christ are there, after the manner in which a substance is covered by its accidents or sensible qualities." He further declares that "Christ's Godhead and His manhood are there, that is, the whole mass of His Sacred Body, though not in an extended form," etc., etc.

Now, all this and much more that he says is very true and very beautiful. But, having said so much, I cannot help asking why he does not say more. He speaks again and again of the one divine Person of Christ, yet he never so much as mentions, never even so much as hints at the presence of Father or Holy Ghost. Why this complete silence? It is true that Dom Graf does say that the Godhead is there, and therefore, *by implication*, the three Persons of the Blessed Trinity. Strange to say, Dom Graf never once mentions explicitly this stupendous fact. The omission is all the more remarkable inasmuch as he is treating especially of the mysterious contents of the Blessed Sacrament.

What the Catholic Church teaches on this point is clear enough. It may be stated as follows: God the Son is present in the Blessed Sacrament by concomitance, because He is hypostatically united to His human nature: and His divine nature is present, because it is identified with His Person. But, since God the Father and the Holy Ghost are likewise identified with the divine nature, it follows that, wherever the Son is, there too must be the Father and the Holy Ghost, by what theologians call circumcession. It is surely strange that Dom Graf should have passed this most interesting doctrine by in absolute silence.

Having a book by me, written by another Benedictine, Abbot Bloussius, O.S.B., I thought I would consult it, just to see if he too would omit all mention of the doctrine, but I was much gratified to find that he expresses the doctrine most clearly. Here are his actual words: "Under the species of bread and wine, we receive the whole of Christ; namely the Body, the Blood, the Soul and the Godhead of Christ; we receive also the whole Trinity, the Father, the Son, and the Holy Ghost. For the three Persons of one Godhead and Essence cannot be

separated from one another. The whole Trinity therefore dwells in the Body of Christ, because the whole Godhead is in it."

For the sake of your readers, I think these few remarks may prove useful and of interest, and may even help to supply what I take to be a sad omission in an otherwise admirable article.

Yours faithfully,

¶ JOHN S. VAUGHAN,

Bishop of Sebastopolis,

May, 1925.

## ANSWERS TO QUESTIONS

### ADMINISTRATION OF BAPTISM BY DEAF-MUTES

*Communication.*—“Mutus numquam potest valide baptizare,” says Prümmer, O.P., in his Moral Theology, after he has stated the general teaching that the extraordinary minister of Baptism in case of necessity is “quivis homo aut mulier usu rationis pollens ad materiam formam rite applicans.” The distinguished author seems to consider the “mutus” as one “usu rationis carens.” This assumption is hardly justified. On the contrary it appears that a deaf-mute may validly administer Baptism in case of necessity for the following reasons:

(1) Signs manifest sufficiently and adequately the “verba mentis modo sensibili.” Indeed, it is not required that the “prolatio verborum, Ego te baptizo, etc.,” be audible provided that the minister be conscious “se revera verba proferre, etsi ea de facto non audiat.” A deaf-mute who knows the form of Baptism and has formed a mental picture of the words, can exterrnate them sufficiently either by lip signs or signs of the hand so as to unite the matter and form of the Sacrament morally and preserve its signification. This mode is preferable as more expressive of the sacramental idea, and more natural than writing, in which moreover it would be difficult to preserve the moral union necessary between the pouring of the water and the application of the form.

(2) An argument from analogy may be drawn from the Sacrament of Matrimony. Here the parties themselves are the ministers, and they present the matter and form in the words of promise and consent. But a couple of deaf-mutes in this case can validly apply the form to the matter by use of the sign language: “Matrimonium in veritate contrahitur per legitimum viri et mulieris consensum, sed necessaria sunt quantum ad Ecclesiam verba consensum exprimentia de præsenti, nam surdi et muti possunt contrahere matrimonium per consensum mutuum sine verbis” (Innocent III). “Probabilius autem hoc præceptum ecclesiasticum non obligat nisi sub levi, et a tali culpa bene excusaret rationabilis causa” (St. Alphonsus).

*A fortiori*, would it seem that a deaf-mute could validly and licitly administer the Sacrament of Baptism in the extremely rare case where he may find himself the only available minister. Moreover, Baptism is so much more necessary for salvation than any other Sacrament.

PAROCHUS.

*Answer:* The above communication reached us too late for the previous issue of the REVIEW, wherefore we submit it to our readers in the present issue. The subject of the discussion is not theoretical only, for there are many deaf-mutes scattered throughout the population, and if a deaf-mute couple had to baptize their own infant who suddenly comes into danger of death so that action must be taken before anyone can be called, we have a case which may easily become a reality and create a practical difficulty. Baptism is very simple, and yet under certain circumstances it is not easy to determine just what is absolutely required to have a valid Baptism. Are words required, and in what manner have these words to be spoken;

or does it suffice to signify in any manner intelligible to the outside world what one intends to do by pouring water on a person? If the spoken words are required—and it seems that they are, judging from the long-standing tradition of the Church—how must they be spoken? Are signs by the lips or the hands to be called speaking, or is it a substitute for speaking accomplishing the same purpose—*i. e.*, communication of one's ideas to others? Is it enough to accomplish the same purpose as words do to baptize a person, signifying the meaning of one's act by the substitute for human language? Is it true that it is enough for Baptism to signify what one intends to do, or are the precise words given by the Saviour necessary for a true Baptism? Does the necessity of Baptism prove that everybody must be able to baptize? Are there not millions of people around us, without going to heathen countries, who can speak and are well educated, but do not know how to baptize?

An argument from analogy with other Sacraments is not of much value, for each Sacrament has its own distinct existence and purpose, each differs from the others according to its own peculiar nature, so that what is sufficient matter or form in one Sacrament does not prove anything as to what is required for another. In marriage words were never considered essential: it is mutual consent that is required, and it is immaterial, so far as its validity goes, in what manner that consent is externated or manifested. The difficulty seems to remain unanswered and calls for further discussion.

#### REQUIEM MASSES AND FUNERAL SERVICES

*Question:* Allow me to offer a well-meant criticism on one of the solutions of a liturgical case in THE HOMILETIC AND PASTORAL REVIEW, May, 1925. I have reference to No. 3 of the question headed "Requiem Masses and Funeral Services." (Here the correspondent gives two pages of criticism which we cannot reprint for lack of space but will refer to them in the answer.)

*Answer:* In the first place our correspondent takes exception to the statement that the prayers after the absolution "Si iniquitates," "De profundis," "Fidelium," are to be said by the priest while returning to the sacristy, because the rubric directs that the priest shall begin with the antiphon "Si iniquitates" and say the Psalm with the clergy, and that in the sacristy before taking off the vestments he shall say some versicles and the oration "Fidelium." That

is better, though we did not intend to enter into details which the priest can read following the missal. Furthermore, we said that, whenever the absolution at the *tumba* takes place after a Requiem High Mass, those prayers should be said as the priest retires. That is a mistake, and our fault resulted from overlooking the last lines of the rubrics of the missal, which say very plainly that, when the absolution was given for all the faithful departed, those prayers beginning with the antiphon "Si iniquitates" are not said on the way to and in the sacristy.

#### INSTITUTION OF SACRAMENT OF BAPTISM

*Question:* When was Baptism instituted by Christ? The Apostles were certainly baptized before they were ordained priests, but when and under what circumstances I am unable to say.

RANATO.

*Answer:* We do not believe that anybody can give an answer to the above question with any amount of certainty. That is evident from the various opinions of the Fathers of the Church, of the Scholastics, and other theologians. The controversy is well summed up by Pohle (*Lehrbuch der Dogmatik*, III, 120). It is not so evident that the Apostles were baptized before they were raised to the priestly dignity. The Sacraments are the ordinary means by which God conveys His graces and spiritual blessings, but the arm of the Lord is not shortened and He can produce the same effects by other means than the ordinary ones.

#### CONFESSORS IN SEMINARIES AND THE VOTING ON THE ADMISSION OF CANDIDATES TO ORDERS

*Question:* If the professors of a seminary habitually hear the seminarians' confessions and the rector of the seminary calls a meeting of the professors to obtain their opinion on the seminarians who are to be promoted to sacred orders, can the professors express an opinion or give an advice in the matter?

SACERDOS.

*Answer:* The system is not complete if the seminary has no ordinary confessors appointed as such; Canon 1358 wants two confessors at least to be appointed in every seminary. If the professors act as ordinary confessors, they may not be consulted when there is question of admitting seminarians to orders or of expelling them from the seminary; even other confessors besides the ordinary

ones designated for hearing the confessions of the seminarians cannot be consulted in the matter of admission to orders or expulsion. This is stated in Canon 1361. In the United States we usually have not such an abundance of priests that we can have men at the seminary who have no other office than that of confessors; we usually have to take the confessors from among the professors, and there seems to be no objection to this practice in the Code. However, the men who are to act as ordinary or as occasional confessors (cfr. Canon 1361, § 1) should be appointed as such, and these men may not be consulted on the admission to orders or on the dismissal of seminarians.

#### CONTRIBUTIONS OF CATHOLICS TO NON-CATHOLIC CHURCHES

*Question:* I write to ask whether a priest can absolve a wealthy Catholic who contributes as much as one hundred dollars to a non-Catholic church for the sake of securing a big name with the members. Does the man incur a reserved case that must go to the bishop?

CONFESSARIUS.

*Answer:* Practically all textbooks of moral theology discuss cases of cooperation in building, supporting, and assisting non-Catholic churches on the part of Catholics. There is no difficulty in answering the general question whether it is lawful for a Catholic to help to advance the cause of non-Catholic denominations. If he truly believes that his faith is right, and that consequently other Christian denominations are in error, he cannot logically desire to advance their cause. The many Christian denominations live side by side in our country and in many other countries, and for the sake of peace and good understanding the social relations between the various religious bodies assume an aspect which seems difficult to harmonize with the principles of the Catholic faith. Nevertheless, the existence of the non-Catholic denominations is a fact with which one must reckon, and a way must be found to peaceful understanding; otherwise, there would be continual strife and quarrel which can benefit none and must harm all.

It is beyond the scope of the "Answers to Questions" to repeat here the entire controversy. Suffice it to say that much depends on local conditions whether the assistance given by Catholics to non-Catholic denominations is to be looked upon as favoring the non-Catholic religion as such. Generally speaking, nobody takes

offense at the fact that the Catholics help the non-Catholic denominations in their church affairs, just as the average non-Catholic does not think that he is favoring the Catholic religion by helping and assisting the Catholics in their church affairs. It is rather looked upon as a social service and as a sign of good-will and a desire of maintaining peace and preventing religious animosity between the various religious denominations in the same town or city.

#### CHILDREN UNDER SEVEN YEARS OF AGE AND THE ECCLESIASTICAL LAW OF THE EUCHARISTIC FAST

*Question:* Canon 12 states that children under seven years of age are not bound to observe ecclesiastical laws though they actually have the use of reason, unless the Code explicitly subjects them to some law. By decree "Quam singulari" of Pope Pius X every child who has come to the use of reason, though it be not yet seven years of age, is obliged to receive Holy Communion at least once a year. Is a child under seven when going to Holy Communion obliged to observe the ecclesiastical law of the Eucharistic fast?

PAROCHUS.

*Answer:* The case is rather unusual that children before the age of seven are qualified to receive Holy Communion, which fact may account for the silence of moralists and canonists (i. e., a number of them whom we have consulted) on the point raised by our correspondent. Canon 858 seems to be sufficiently comprehensive to forbid anyone irrespective of age to receive Holy Communion after having broken the natural fast from midnight of the day on which he wishes to receive.

#### SCHOOL COMMENCEMENTS HELD IN CHURCH

*Communication:* In the April issue under "Answers to Questions" on page 764, you answer a question on "High School Commencement in Church." May I, with all due respect to your opinion, make objection to the attitude you assume towards holding commencements in church? Not only myself but a number of clergy are surprised to learn that "some bishops in the United States have explicitly forbidden the holding of commencements in church," and we are interested to know who they are if you care to give us the information.

If the commencement exercises consist of grandiloquent orations settling once for all the intricate political questions of the day with the usual vocal gymnastics, then I would agree heartily with you. But, as the Catholic High School and Parochial School commencements are conducted in ours and neighboring dioceses, I do not think that they transgress Canon 1178. This is the opinion of a number of other clergy whose judgment is respected.

Our High School commencement follows this order: The graduates attend an early Mass and receive Holy Communion in a body. Later in the morning, they return to church. Solemn Mass is celebrated. After the Gospel, a sermon

is preached. This is sometimes given the dignified name of "baccalaureate sermon." After the Mass, the ministers return to the sacristy. A chair is placed at the door of the communion rail which is occupied by the bishop or the rector in the absence of the bishop. One of the priests calls out the names of the graduates, who come up to the bishop and receive their diplomas and other honors. After this the hymn "Holy God" is sung by the congregation.

Some of the parochial schools have the commencement in the evening. On such occasions, the services generally commence with the Litany of the Blessed Virgin, then the hymn "Veni Creator," which is followed by a sermon. The diplomas and other rewards are then given: the names are read and each one comes to the railing as his or her name is called. The ceremony closes with Solemn Benediction.

In all this I fail to see anything unbecoming to the sanctity of the holy place. Our schools open with High Mass in honor of the Holy Ghost when the rubrics permit. We begin in church; why not close in church? The parochial and more especially high school commencements are as a priest expressed it "the last knock-out blow." Is it not most praiseworthy to leave an impression on their minds of something sacred and holy, which will be remembered throughout life?

Christian education should be most intimately connected with the Church and identified with her. Why not surround it with everything sacred and holy? As your article or answer to the question is the first instance when a number of us ever heard of objection raised to the commencement in church, it might be interesting to have opinions on the matter. It is an almost common practice in ours and neighboring dioceses.

V. G.

*Answer:* The commencement ceremonies described by our correspondent explain the reason why he sees nothing objectionable in having the commencement in church. It differs very little from a regular church service. There is no doubt that one can make the commencement exercises a strictly religious service to which no reasonable objection can be raised. We likewise agree with our correspondent that a religious service is far better than a worldly kind of a school commencement, for a Catholic should use all his knowledge first and foremost in the service of God and His Church. If priests keep within strictly religious lines in their service on occasion of the closing of the school year, there can be no objection to having the commencement in church. Other commencements do not fit into our churches, and it is to these that our remarks referred. As improper ceremonies may be easily introduced in church, it is very likely that for that reason the prohibition we referred to was made. The information came to us from reliable sources, and was purposely sought to ascertain whether official action had been taken anywhere against holding commencements in church.

STANISLAUS WOYWOD, O.F.M., LL.B.

## ROMAN DOCUMENTS OF THE MONTH

### ADDRESS OF POPE PIUS XI IN CONSISTORY

In the so-called Secret Consistory of March 30, 1925, the Holy Father addressed the assembled Cardinals expressing his great joy over the many Catholics who had come to Rome from all parts of the world to gain the Jubilee Indulgences and over their devout attitude in making the visit to the various basilicas. He is specially pleased to see that, not only rich men and women have come to the Eternal City, but also many Catholics from the common walks of life to whom the journey meant a big sacrifice. Furthermore, the Supreme Pontiff announces that the Exposition of Catholic Foreign Missions instituted at his request has been a great success, and he thanks all the individuals and corporations who for the love of the good work helped to convey the various articles from far distant places to Rome for the Exposition. Finally, the Holy Father alludes to the sixteenth centenary of the first **Œ**cumenical Council of Nicæa, which is to be kept with special church festivities throughout the Catholic world and especially at Rome (*Acta Ap. Sedis*, XVII, 121).

### CREATION OF NEW DIOCESE OF LANCASTER, ENGLAND

By Apostolic Constitution of His Holiness Pope Pius XI, November 22, 1924, the northern part of the Archdiocese of Liverpool and the counties of Westmoreland and Cumberland belonging to the dioceses of Hexham and Newcastle are separated, and that territory erected as a new Diocese. The episcopal see is to be at Lancaster, and the new diocese is to belong to the ecclesiastical metropolis of Liverpool (*Acta Ap. Sedis*, XVII, 129).

### *Monitum* OF THE HOLY OFFICE

The Sacred Congregation of the Holy Office has learned that an Italian translation of the Bible by a Protestant minister, John Luzzi, has been widely circulated even among Catholics. The Holy Office reminds all Catholics that translations of the Bible into any language, when translated or published by non-Catholics, are forbidden books in virtue of Canon 1399, n. 1. No declaration to that effect is needed (*Acta Ap. Sedis*, XVII, 137).

## SIX SERVANTS OF GOD TO RECEIVE THE HONORS OF SAINTS

The Holy See announces that the process of the canonization of Blessed John Vianney (popularly known as the "Curé of Ars"), Peter Canisius, John Eudes, Mary Postel, Magdalene Barat, and Theresa of the Infant Jesus (popularly known as the "Little Flower of Jesus"), has been completed. Before issuing the final Decree, the Holy Father desired to have a consistory, April 22, in which besides the Cardinals many bishops were also to be present, and in which he wants to hear their opinion of the proposed canonizations. The issue of the *Acta Apostolicae Sedis* containing the report of the consistory of April 22 has not yet reached us as we are writing these lines. (Sacred Consistorial Congregation, March 30, 1915; *Acta Ap. Sedis*, XVII, 138).

## CONVENTUAL MASS

The Sacred Congregation of Rites declares that in churches which have the obligation of the choir, including churches of religious (even those in which only one conventual Mass is said), the Mass of the ferias which have a proper Mass or of the vigil is to be said, if on the same day there is in the calendar a major or minor double or semi-double, according to the new rubrics of the Missal, title I, n. 4 (February 28, 1925; *Acta Ap. Sedis*, XVII, 159).

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of July

## NINTH SUNDAY AFTER PENTECOST

### The Tears of God

By H. B. LOUGHNAN, S.J.

*"And Jesus seeing the city wept over it" (Luke, xix. 41).*

*SYNOPSIS: Introduction. The scene described and the incidents narrated. Clear reference is made to the fall of Jerusalem.*

- I. Christ broke into tears, foreseeing the destruction of His own people. He still has cause to weep when souls reject Him as did the Jews, and bring ruin upon themselves.
- II. What design has God for me?

(a) One in common with all men, *viz.*, union with Himself. This is the purpose of Creation, and is also the object of all the Sacraments; this is true in a special way of the Blessed Eucharist.

(b) The other design is particular and personal to me. Though all His designs for us not bind under pain of mortal sin, yet we are always the losers if we do not carry them out. This is illustrated by a boy rejecting a vocation to the priesthood.

*Conclusion: A brief summary of two truths and an appeal to act up to them.*

A strange sight is a strong man in tears: a Man strong with the strength of the all-powerful God, in tears! It must indeed be something full of sadness and bitterness that could dim the eyes of Him who was the source of all manliness and courage, and who knew not what cowardice was.

Dear brethren, you know well the scene related in the Gospel of today's Mass. The Galileans in their cavalcade are drawing near Jerusalem to celebrate the Pasch. It is Palm Sunday, as we now call that day, and at their head rides in mild triumph He whom they had seen raise the dead to life; for only a few days earlier, He had proved His empire over death by recalling Lazarus from the tomb. Now, as the procession reaches the top of Mount Olivet, all at once the city is seen beneath them, the just pride of the Jewish nation and the splendor of the East. There, just above the dark cliffs of

Cedron's valley, was the Temple, a blaze of marble and of gold. Over it frowned the fortress of Antonia, the present abode of Pilate, and amidst the city shone out palaces and towers, while encircling all was a battlement of strong walls. From no angle could one catch a better view of Jerusalem.

#### CHRIST WEEPS BECAUSE JERUSALEM BALKS HIS DESIGNS

Jesus Christ paused. He grew sad, and His great strong Heart—the throbbing, living Heart of God—overflowed with grief until the tears coursed down His cheeks. And He tells us of what He is thinking. He is looking forward some forty odd years to the day when this city will be the living tomb of eleven hundred thousand Jews, shut up by the Roman army under Titus. Starvation, disease, fire, thirst, wounds that festered and rotted, hunger that compelled the women-folk to act like beasts and devour their own children—these were the weapons that at length enabled the Romans to break down the defences and to wreak mad vengeance upon a helpless people. Old men and women were butchered, the soldiers' lust for blood was glutted, and then they withdrew, leaving marks of their frenzy which could not be mistaken. For, when the Jews later returned to their city, scarce a trace could they find of former days. Gone was the Temple; gone were the palaces and the buildings, while the streets were merely a mass of ruins.

This was the scene that was before the Master's eyes, when the panorama of Jerusalem spread itself before Him on that first Palm Sunday. But was it merely pity that made Him sad? No! It was more than pity. It was a sense of loss that filled the divine eyes with sadness. For He was balked in His designs. His own people had been singled out by God for special care; a noble future was intended for them; he would have fulfilled wonderful designs in them, but they were about to reject Him. They had blocked and thwarted Him, and were to bring upon themselves the penalty of rejecting God.

#### DO WE ALSO BALK CHRIST'S DESIGNS?

My brethren, this incident in the Master's life must have suggested to you a question, for the same things cause Him sorrow now as

then. He still has plans and ideals that are not realized. But note that it is not merely for a people that God has special designs: He has a special task for every one of you; He has a special favor and privilege for every one in particular. And, just as the Heart of Christ was filled with sadness two thousand years ago, when His people rejected Him and suffered the penalty of so doing: so too, at this present moment, the same Man-God, with the same human Heart, is filled with sadness, when He knows that some reject Him, and are now making utter ruin of their lives.

You will ask: What special design has He for me? What depends upon it? Why may I not live satisfied with the present, and let the future look to itself? Why may I not be engrossed in my business, and not worry about religion? Why should I be careful in selecting my pleasures, and be told that some pleasures are not allowed by God? In the first place, God is very much in earnest and will not be trifled with. He weeps indeed, when foreseeing the results of "the Great Refusal,"—when the creature rejects God and suffers the eternal consequences—for Christ Our Lord is indeed the gentlest and most patient of men. Yet remember that He describes to us Hell in terms far more dreadful and appalling than any description of the sack of Jerusalem given us by Josephus, the historian of God's Chosen People and of their devastated city.

In the second place, just as He had a great future in store for the Jews, and a great plan intended to be unfolded by them, so too has He a wonderful providence over you and me—an eternal destiny which we as creatures must fulfill. Ask yourself therefore: What design has God in my regard? Why did God make me?

He made me for the express purpose of giving Himself to me. Moreover, He made me that I should be able to claim Him as my inheritance, my crown, my just reward. But He did not intend to thrust Himself upon me. Instead of this, He has given me, because of Christ's Redemption, the power of meriting this marvellous reward. We emphasize, and rightly so, the consequences of being the creatures of God; we admit that, because He made us to serve Him, we are in strictest justice bound to do so. But have you ever noticed this wonderful, this inspiring truth, that the ulterior motive of God's creative act is that He may be allowed to give

Himself to His puny creature? His glory and our happiness are thus identified!

### GOD'S DESIGNS FOR US

Let us dwell on this idea for a moment, for it will help us much to be generous and confident, if we realize what designs God has for us.

A great gift awaited you when, as a child, you were brought to the church for baptism. This favor was not merely the cleansing from original sin; it was also the reception of a vital principle—a new life which we call sanctifying grace. This of its very nature fitted your soul for union with God; in such wise that, had you died in infancy, God would have claimed you as His child, and He—the all-beautiful, all-powerful, all-loving God—would have been united with you inseparably. This was the purpose of His gift to you in the first of the Sacraments; and the same is true of all the Sacraments. For, in destroying sin and in conferring sanctifying grace, their purpose is to prepare the soul for union with God; the object common to them all is to ensure that the great eternal God be not balked in His design, and His design is to give Himself to His creatures.

And even here, before our time of trial is done, He yearns to give Himself to us, since it is primarily for this purpose that He lives amongst us in the Blessed Eucharist. It is as though He could not wait until the veil was lifted, and we should see Him face to face. He must come even now, in disguise indeed, but really God and Man. “Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you.” “He that eateth Me, the same also shall live by Me.”

This, then, is Christ Our Lord's desire which He wants fulfilled by man—an eternal union between the Creator and His creature. In today's Gospel story, where Jesus “seeing the city, wept over it,” the causes of His sorrow are both general and particular. So also at this present time, at this present moment, He has a twofold cause of sorrow. For, on the one hand, the fullness of His redemption is not achieved, seeing that the majority of men neither know nor love Him, nor fit themselves to be made conscious sharers of His Divinity hereafter. And, on the other hand, how few men

and women fulfill that very individual, and very personal, and very particular design which He wishes to be realized in them!

#### GOD HAS SET A SPECIAL GOAL FOR EVERY MAN

For note carefully: "He knoweth His own sheep by name and calleth them." He has a special providence guiding each one, a special degree of holiness which He desires them to reach, a special work which He wants them to complete, a special manner of life which He wants them to lead, special gifts which He wants them to cultivate, a special type of character which has to be chastened and strengthened and developed. For the most part indeed, the individual is not under a grave obligation to fulfill all of God's special designs over him; for we escape condemnation if we realize the common purpose of our creation. Yet both God and the soul are losers if His special providence over that individual soul is disregarded.

A single example out of many will suffice as an illustration of this: There are some boys whom God fits out in a special way, both by nature and by grace, to be priests. An earnest, straightforward character, coupled with a bright and cheerful disposition; a certain resourcefulness and moral courage; Catholic surroundings from childhood upwards—these are some of the natural gifts which are conferred for this purpose. Added to all this, there is a certain seriousness underlying the bright exterior: a personal grasp of the big truths of our faith; an inclination, more or less conscious, for the priesthood: a childlike and confiding trust in Our Lady—these partially make up the preparations on the spiritual side. But, over and above these requisites, one thing else is needed, and that is the free choice made by the boy himself. This may be lacking through various causes, perhaps none of them sinful. The sacrifice may cost too much: home comfort, independence, social life—these are the counter attractions. Or, at a crucial stage in the boy's development, he is thrust into worldly surroundings, and forced to undergo a test before he is fitted to stand it. The result is that all idea of the priesthood vanishes like a dream. But, no matter what the cause, both God and the boy are losers; just as both Christ and St. John, or St. Peter, or St. Andrew, would have been

the losers, had any one of these Apostles failed to realize God's special designs for him.

This, my brethren, is only one illustration of what may sadden the Heart of the God-Man. There are many other similar causes of grief, and all of them are typified by that strange, sad scene which we read in today's Gospel. "Jesus, seeing the city, wept over it." Keep two things, therefore, well in mind: first, that you, in common with every one else, have a glorious destiny before you—that of being one with the God Who made you for Himself. Fail in this, and over the eternal ruin of your soul, as over the coming fate of Jerusalem, behold Jesus Christ in tears. Secondly, for every one of you, as for every man and woman and child in Jerusalem, He has a special work and a special place in life. Plead strongly with Him: "Teach me to do thy will, because Thou art my God." Then your life will be a success, and sorrow and regret will fill neither your heart nor the Sacred Heart of Christ.

## TENTH SUNDAY AFTER PENTECOST

### Humility

By RT. REV. J. F. NEWCOMB, P.A., J.C.D.

*SYNOPSIS: Introduction: Brief historical sketch of Pharisees and Publicans, showing contrast between their respective chief traits.*

*It is evident that the Divinity desires to see humility in man because:*

- I. *God the Father has set us the example, if humility can properly be attributed to God;*
- II. *Christ practised humility to an extraordinary extent;*
- III. *Christ, furthermore, enthroned humility by his friendship with Publicans, under whose despised garments He could detect the humble heart, whereas only pride could be found under the Pharisees' arrogant mantle.*

*Conclusion: In our relationship to God the Father and God the Son, let us face truth fairly, and that truth, correctly visioned, will make us humble.*

### THE SANHEDRIM

For hundreds of years before the coming of Christ the spiritual affairs and, when possible, the temporal affairs of the Hebrews were managed by the Sanhedrim, a council made up of seventy or more

members representing the three great classes of the nation: the chiefs of the sacerdotal families were represented by the Priests, the elders of each tribe and family by the Ancients, and the interpreters of the Law by the Scribes. During the course of time the Scribes, as doctors and interpreters of the Law, had gradually begun to take advantage of the other two classes and had even usurped their rights, so that in Christ's time they dominated all Israel. Naturally there developed among these doctors of the Law many parties championing different shades of opinion on theological matters. Of the many theological parties the greatest were the Pharisees, the Sadducees and the Essenes, and of these that of the Pharisees was by far the most important.

#### THE PHARISEES

Under the Mosaic Law the Hebrews were to be a "separate people," and had been forbidden under dire penalties to mingle with "idolaters." Furthermore, the bitter experience of the various captivities had proved that pagan and Jewish ideals could never be one. Upon the Mosaic Law and the sufferings experienced by the Hebrew exiles in Egypt, Assyria and Babylonia as a foundation, the Pharisees built up a solid school of theological thought whose aim was absolute Separatism. The Chosen People, holy and clean, must cut themselves off spiritually, physically, civilly, politically, intellectually, from the "unclean" and "idolaters." Since the policy of this party was separatism, its proponents were called Separatists or Pharisees. In Christ's time, they had become the real masters in Israel. Respected by a minority, hated by a majority, feared by all, their chief trait was pride—pride of race, pride of position, pride of intellect.

#### THE PUBLICANS

After Palestine had been subdued by the Romans, inevitable changes came upon Israel. The Scribes still dominated the religious and intellectual life of the people, but their political influence was curbed. In civic matters the Romans used the Jews as far as was practicable, always keeping the reins of actual power well within their own hands. The Roman system of "farming out the revenues" was introduced into Palestine; the real "publicans" were wealthy

Roman knights who had bought the taxgathering privilege and then hired Jews that were linguists and versed in knowledge of conditions to collect the taxes. Many minor "publicans"—Jews and servants of affluent Roman masters—became "extortioners" and "unjust." All the Publicans gained a good living from gathering the taxes, and those who would became very wealthy. They were despised by their fellow-Hebrews for two reasons: first, because they played jackal to the Roman lion; and secondly, because they were considered to be criminals, since it was looked upon as a crime either to pay tribute to strangers or to help strangers to collect tribute. Since they were objects of contempt to all good Hebrews, their attitude was generally one of abjection. Most of them were openly obsequious to, but secretly contemptuous of Pharisees and people, but many were serious, hardworking men, God-fearing and humble. Their way of life was inclined to make them either apparently humble or truly so.

#### GOD DESIRES THAT CREATURES BE HUMBLE

Christ's parable of the Pharisee and the Publican leaves us in no doubt as to what sort of people God prefers. He loves humility, and will reward humble men. "I say to you, this man went down into his house justified rather than the other." This regard for humble creatures on the part of the Creator was not made evident for the first time by Christ's words. Christ merely gave utterance to a manifest truth. God created the angels from nothing; He made them pure spirits of intellect and will, and expected them to show humility of intellect by submission of will to Him. Of dust He created man; out of dust came man and unto dust he is to return, and that journey from dust to dust must be made in accordance with the nature of dust—humility.

#### GOD HIMSELF ACTS WITH SOMETHING AKIN TO HUMILITY

We cannot attribute to God the human quality of humility in the sense that we can attribute to Him justice, mercy and truth, but God has some indefinable quality akin to humility, which colors all His actions. God created the universe and all creatures, but He did not create with ostentation. Moses' matter-of-fact narrative shows the simplicity of God's act of creation. The universe that God created is conserved by Him, not ostentatiously by repeated and startling

miracles, but by the hidden marvel of His original decree. Those of God's creatures who lack intellect and free-will have not offended Him, but the creatures whom He has endowed with these high gifts have offended Him; for their offences God, in pride, does not annihilate them, but with a patience approaching humility offers His grace for penance and return to favor. God wishes His attributes and qualities to be imitated by man to the best of human ability; therefore, He wishes man to be humble.

#### CHRIST PRACTISED HUMILITY

As God the Father has given us the example of something akin to humility, so Christ the Son has actually practised humility properly so-called. It was an act of the deepest humility for the Second Person of the Blessed Trinity to assume human nature. In truth, Christ's assumption of human nature was not absolutely necessary for our salvation. Had God not willed to act appropriately, and had He not wished to instil respect for humility into mankind, He could easily have chosen some other method of redemption. Again, Christ showed the value He placed on humility by His choice of humble parentage and humble companions. He might have been born of a family of means and position had He so willed; it is true, His mother's blood was that of the royal David, but neither she nor Christ's foster-father counted so much on that lineage as to make them exclusive in choice of companionship for themselves or for the Child, Jesus. As companions they chose good and humble people, and no matter what their blood may have been, good and humble were Christ's early playmates and later associates. Even when He mixed with the wealthy, it was with the wealthy who were humble. He loved Martha, Mary and Lazarus, who seem to have been at least comfortably well off, but all the Gospel evidence is to the effect that they were properly humble people. Christ carried His humility with Him through the passion to the grave; otherwise He would never have submitted to the insults of His enemies and to the opprobrium of the Cross. He has carried His humility even beyond the grave, for He now resides with us in the Sacrament, which can be called not only the Sacrament of Mercy and Compassion, but also the Sacrament of Humility.

## CHRIST'S AUDIENCE UNDERSTOOD HIS PARABLE

When Christ wished to cite an example of pride and arrogance, opposites to humility, He gave that of the Pharisees, who to a man lacked humility. Their mode of life, their appreciation of life, and their satisfaction with their station in life precluded any possibility of their being humble. So Christ found them, as they were, proud, intolerant, unreasonable, intractable, stubborn, resembling in every particular the greatest rebel against God—Satan, the proud of intellect. When Christ wished to give an example of humility, He brought forward the Publican, who, because he belonged to a class that was despised and hated—treatment conduced to at least mock humility—had a chance of being truly humble. As many a Jew could image him, Christ pictured the Pharisee as standing confidently before God, in smug satisfaction, thinking well of himself, giving no thanks to God except for the fact that he was not like other men, addressing God in a familiar and jarring fashion, daring to remind God of his virtues (of which, however, he seems able to recall only two), and showing his heartfelt contempt for his fellowmen, especially for the Publican standing afar off before the same God. The picture that Christ drew must have angered the Pharisees and amused His more humble hearers. Did His picture of the Publican please His audience? The Publican stood humbly before God, not daring even so much as to lift his eyes, acknowledging that he was a sinner and doing so without excuse or proviso, and begging humbly for God's pardon. The people may have hated the Publicans as a class, but they must have known that there were some good and humble men among them. If they did not, Christ did, and hesitated not to call Levi the Publican to be one of His great Apostles, and hesitated not to be kind to Zacheus the Short. Christ's clear vision must have been evident to the multitude, which could not have failed to see that the Son of Man preferred the company of the humble to that of the arrogant, for the humble are the elect of God, the justified, and therefore the just.

## LET US CHOOSE HUMILITY

Brethren, which should be our choice, pride or humility? Let us examine our hearts to discover what choice has thus far been ours.

Are we self-willed? If we are, we have as yet made no great strides against innate pride, and we run the risk of making it our permanent choice. Do we give glory to God, or do we take glory to ourselves for our achievements, whether they be great or small? In the latter case, we are pharisaical and proud, and not humble. Do we boast of what we have done? If we do, we are vainglorious and not humble. Do we talk about ourselves? If we do, we are Pharisees, not Publicans. What is our attitude towards our neighbor? Do we strive to understand him, or do we criticize him meanly? If our attitude toward him is one of criticism, then again are we Pharisees. Have we all virtues except humility? If we tell ourselves so, we are deceiving ourselves, and even though we had all virtues except humility, what would they profit us without that virtue? Let us face the truth squarely! Of ourselves we are nothing; everything we are and everything we have we owe to God and to His Divine Providence. Let us humble ourselves before Him, thank Him for what we are, thank Him for what we have, and thank Him humbly with filial fear. Let us not pretend to be what we are not, but let us try to be what God wishes us to be—His humble, earth-begotten, reverential creatures. Let us remember Christ's words, which are true and terrible: "Everyone that exalteth himself shall be humbled"—let us hope here rather than hereafter. "And he that humbleth himself shall be exalted."—perhaps here, surely hereafter.

## ELEVENTH SUNDAY AFTER PENTECOST

### The Wonders of the Mercy of God

By RICHARD COOKSON

*"He hath done all things well" (Mark, viii. 37).*

**SYNOPSIS:** *Christ's whole life was characterized by His love for men—especially for repentant sinners. Let us take three other well-known instances in which this was shown.*

- (1) *The Woman Taken in Sin.*
- (2) *The Samaritan Woman.*
- (3) *The Penitent Thief.*

*Conclusion: His love and mercy are just as marvelous today.*

Today's Gospel furnishes us with one of those remarkable, unexpected and beautiful instances of our divine Lord's transcendent love for His fellowmen. This love extended not merely to Mary, His mother, to "the disciple whom Jesus loved," to the Apostles whom

He called "friends," to Magdalen the sinner, Martha and Lazarus: it extended to all of us in general, and to *sinners* in particular.

Indeed so amazing, untiring and conspicuous was His love for sinners that Jesus was described and branded as the sinner's friend, and not only did He accept this title with joy and gratitude, but He proved Himself on every possible occasion the sinners' most devoted and indefatigable advocate and their most sympathetic friend and ardent lover.

Did not Jesus seem to make more of "the sinner" Magdalen—"out of whom He cast seven devils"—than of Martha? Did He not make more of Peter than of John the disciple, whom Scripture tells us "Jesus loved"? Did He not leave the ninety-nine sheep to seek the one that was lost? "I came not to call the just but sinners to repentance"—and it was for this reason alone that Jesus was able to say: "I was sent only to the lost sheep."

It was but natural then that He was called the friend of sinners, and that His enemies hurled the reproach at Him that He received and held intercourse with them, that He walked and talked with them, that He ate and drank with them, that He spared no pains or efforts to meet and win them, and that He befriended, defended and pardoned them.

The Gospel is filled with instances of the prodigal mercy of God toward man. Let me take three distinctive instances illustrating the wonders of this mercy, and at the same time portraying His ardent desire for the return of the wandering sin-stained and sin-burdened soul. We might recall His tender and pathetic dealing with Magdalen "the sinner," with Peter after his threefold denial, with Judas after his unparalleled treason, but on this occasion let us rather take for illustration the instances of the woman caught in the very act of sin, of the Samaritan woman living in sin, and the thief on the cross dying in sin.

#### THE WOMAN TAKEN IN SIN

A poor unfortunate, and probably misguided woman, beside herself in the agony of shame, is discovered in the very act of committing some loathsome sin. She is dragged by those stern, unbending, pseudo-godly mortals, who were "not like the rest of men"—

dragged into the very sacrosanct presence of Jesus in order to hear His ruthless condemnation, as her captors confidently expected.

Her self-appointed accusers state her case, and doubtless not only indulge in a shameful detailed exposure of her crime, but exaggerate her offence. They then eagerly await the pronouncement of sentence. Heed then "the attitude taken by the Sinner's Friend, as well as the wording of His noble defence of that unfortunate girl, more sinned against than sinning." At once Jesus bends down, and writes upon the sands at His feet. What is it that He has written? The stern sentence of condemnation, a reminder of the punishment of the law which commanded her to be stoned to death, a command that she should receive the just retribution of her sin! Ah, no! a thousand times no! He wrote that which only the Almighty knew. He then lifts up His head, rises to His full height, and demands of her unrelenting accusers: "He that is without sin among you, let him cast the first stone." "And again stooping down He wrote on the ground." After hearing this challenge to their own morality, those shameless creatures, "the scribes and Pharisees," begin one by one to slink away.

Jesus looks around for the accusers, but they are gone. The poor sinner alone remains, standing face to face with her Maker, her Redeemer and her Judge. For a moment there is a dread silence, a silence which is to be broken by that never-to-be-forgotten sentence of pardon. In tones of pathos and compassion Jesus says to her: "Woman, where are they that accused thee? Hath no man condemned thee?" Who said: "No man, Lord." And Jesus said: "Neither will I condemn thee. Go, and now sin no more."

#### THE SAMARITAN WOMAN

Let us now consider the second illustration, portraying Jesus's love for sinners. Our divine Lord was travelling through Samaria, and as he drew near to Sichar, being wearied and almost exhausted after His day's journey, He sat down and rested Himself by Jacob's Well. While "He sat thus on the well . . . there cometh a woman of Samaria to draw water." Jesus saith to her: "Give me to drink." This request by a Jew to a Samaritan occasioned great surprise and wonder in the heart of the woman, as is evidenced by her answer: "How dost thou, being a Jew, ask of me

to drink, who am a Samaritan woman"—for between the Jews and the Samaritans there was a lifelong deadly feud. Doubtless our Lord's request of a drink was a providential move on His part to offer the "woman of Samaria" the "living water," for "whosoever drinketh of this water . . . shall not thirst for ever." This was the love fountain whence all may slake their thirst, this was the fountain of refuge to which all sinners could have recourse to satiate their sin-parched souls. Let me now call your particular attention to the climax of the incident, where our Lord in His tactful and effective way sounds the depths of the woman's soul by His allusion to her sinful mode of living.

When she asked Jesus to give her "this water," He said to her: "Go call thy husband, and come hither." The woman answered and said: "I have no husband." Jesus said to her: "Thou hast said well, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband." Behold here a woman leading an immoral life, convicted out of her own mouth, face to face with her God, He who could here and now pass sentence and consign her to eternal damnation, a fit recompense and a just retribution for her immorality! But observe our Lord's procedure. He deals with the Samaritan sinner as He did with the other poor unfortunate who was taken in the act of sin. Far from sitting in judgment on her and condemning, He bids her repent of and forsake her evil ways, and offers her "the fountain of water springing up into life everlasting."

#### THE PENITENT THIEF

The third touching episode to which I would beg you to direct your attention, occurred on Calvary during the final scene of the world's greatest tragedy.

As we turn our anxious gaze towards the heights of that world-famed mount, we can descry our crucified Saviour, dying in agony, shame and abandonment, the victim apparently of a misguided and unsuccessful fanaticism. Nailed to that accursed and infamous gibbet, He ekes out, it would seem, His agony of torture to accomplish yet another act of mercy and reconciliation. On either side of Him, on a gibbet too, hangs a miserable and forlorn criminal, who after a life of robbery, murder and profligacy is concluding his

criminal existence as well befits a criminal's record. One by name Gestas, even though he is on the brink of the grave and nigh to the threshold of eternity with its unending and unthinkable retribution, is loudly cursing, blaspheming and mocking God. Ah, my Brethren, is this not a terrible and a vivid reminder that as a man lives so shall he die!

The other dying criminal, Demas, has also run his course of sin, but, criminal though he is, he has nevertheless that keen sensitiveness about justice which is so peculiar to the criminal class. He recognizes the gross and unparalleled miscarriage of justice in our Lord's case, and realizes that one who can face and meet death with such patience, resignation and equanimity must be more than a man.

Cognizant of this unprecedented travesty of justice, manly enough not to be goaded on to blasphemy, cynicism and despair, touched by the demeanor and divinity of the innocent Victim, instinctively feeling that in Him there is something more than what meets the eye, and feeling confident, therefore, that an appeal will not go unheard or unheeded, he turns his eyes towards Jesus, and in plaintive audible tones sobs out his petition: "Lord, remember me when Thou shalt come into Thy kingdom." What is His answer? How does He take this plea for merciful remembrance? What attitude does He adopt towards this notorious criminal? Does He remind him of his wicked misspent life? Does He rebuke Him for his unwarranted and belated appeal for forgiveness? Does He turn a deaf ear to what seems consummate insolence in asking for pardon when he can no longer violate God's commands? Is he treated as all criminals should be treated? Is he told to die in his sins—that justice demands that it should be so? Listen to the answer to his petition: "This day thou shalt be with Me in Paradise."

Thus is taught for countless ages the grand, inspiring and unforgettable lesson, which we must all take to heart: so long as the sinner is contrite and repentant, God will forgive and forget.

My Brethren, let us today recollect that the selfsame mercy which meted out forgiveness to the woman taken in sin, to the Samaritan woman living in sin, and to the penitent thief dying in sin, is still as efficacious, as wonderful and as illimitable as ever. Bear in mind that the wonders of God's mercy are just as frequent and as marvellous today as they were when our Saviour walked this earth, for

when a sinner kneels at the feet of a priest, confesses, and is sorry for his sins, then and there the mercy of God is adding but another to its countless instances of wonders.

## TWELFTH SUNDAY AFTER PENTECOST

### Our Relations to God

By E. J. MAHONEY, D.D.

*"Thou shalt love the Lord thy God with thy whole heart" (Luke, x. 27).*

*SYNOPSIS: Introduction: Our relations to God should be governed by love, rather than fear, for we are His sons by adoption through Jesus Christ.*

*I. We Are Sons of God.*

- (1) "We" are related to God as children to a Father.
- (2) "God" looks on us as a father on his children.

*II. By Adoption.*

- (1) "We" are adopted into God's family.
- (2) "God" has effected this plan by the Incarnation.

*III. Through Christ.*

- (1) "We" reach God through Christ: prayer, sacrifice, vision.
- (2) "God" reaches us through Christ: forgiveness, love, predestination.

It is a good thing for us from time to time to pass over the many details of our religious life and its many obligations, to allow our minds to be steeped in the supernatural, and to look once more at the magnificent simplicity of God's plan for our salvation. "The kingdom of heaven is like to a man who brings out from his treasure things old and new" (Matt., xiii. 52). In these days men are thinking out systems and theories which flatter the spirituality of the human soul—*theosophy, new theologies, and spiritualist cults*. But, across this muddle of truth mixed with error and absurdity, we can hear again the warning of St. Paul: "There shall come a time when men shall not receive sound doctrine . . . they will turn away from hearing the truth and will be turned to fables" (II Tim., iv. 3). In this morning's Gospel Christ reduces his whole teaching to a single precept of love. "This do, and thou shalt live." It is this precept of love that distinguishes Christianity from every other religion. Our attitude towards God is not to be one of fear and trembling, for we are sons of God through Christ. As brethren of Christ, our relations to God take on a dignity beside which the most

exotic cult seems poor in comparison. "Let no man lay another foundation except that which has been laid—Christ Jesus Our Lord" (I Cor., iii., 11).

### I. WE ARE SONS OF GOD

(1) The great outstanding fact of Christ's teaching is that God has elected to bring us weak human inferior creatures into the most close and intimate relation to Himself. Our relation to God is not merely that of a subject obeying a code of law: thou shalt do this, thou shalt not do that. It is not the service of a tyrant ruling us with a rod of iron and the threat of punishment. Nor is it the relation of a vessel to the potter who made it, nor that of a slave to the master who owns him. It is the loving intimate relation of a child to a parent, a son to a father. We turn to God and call Him: "Our Father Who art in Heaven." If we have left Him by grievous sin and have later grown tired of feeding on the husks of swine, we return to Him saying: "Father I have sinned against Heaven and against Thee; I am no longer worthy to be called Thy child." And, being children, we can look forward to Our Father's inheritance, to live for ever in one of the many mansions of His House.

(2) And God on His part looks upon us as His children. He has pity on us just as a father has pity on his children. Virile and strong is this love of Our Father, so that "even though a mother should forget her infant so as not to have pity on the child of her womb, yet will I not forget thee" (Is., xl ix. 15). And, being a Father, God has care for the inheritance of His children. If we are sons, we are heirs also, heirs indeed of God. "God hath sent the spirit of His Son into your hearts crying Abba Father. Therefore now he is not a servant, but a son; and if a son an heir also through God" (Gal., iv. 7). "Behold what manner of charity the Father hath bestowed on us that we should be called and should be the sons of God" (I John, iii. 1).

### II. SONS OF GOD BY ADOPTION

Behold then with St. Paul the manner of this Divine plan. Of all the phrases so constantly on the lips of modern religionists, the "Fatherhood of God" is generally the most vague. The "Fatherhood of God" and the "Brotherhood of Man," may mean anything

from a loose indeterminate theism to rampant pantheism. Like most phrases, this one also has a clear and a definite meaning in the doctrine of the Catholic Church.

(1) We are made children of God by *adoption*. Adoption is a legal act by which a person who perhaps has no children of his own, can take up a child—some waif or orphan—and treat it in every way as his own child. The adopted child takes a place in the family, shares in its privileges, and has a right to enter into the inheritance, exactly as if it were a real son. God has adopted us in this way. It is a doctrine so sublime that the greatest saints and theologians have failed to fathom it completely, yet a doctrine so simple that a child can understand it sufficiently. God has taken us up into His own house. We were as orphans or waifs. We had no claim on Him whatever to be treated in this way. But of His own loving kindness He has adopted us and treated us as His children. As a result of this adoption, we take a place in His family and enter into the eternal inheritance of our adopting Father. We would not dare to say it, if it were not written in St. Peter's Epistle: "He has made us sharers of the divine nature" (II Peter, i. 4). And, sharing as we do in this transforming light and beauty which we call "grace," we are further destined to enjoy for ever the vision of God face to face.

(2) But in this glorious scheme of Divine adoption, there might appear to our minds a great and insurmountable difficulty. It will be more apparent from an analogous example. A human being can only adopt another human being, one that is of the same nature as himself. A man cannot adopt an animal into his family. One frequently sees affection for animals carried to excess, especially by people who have no children of their own. But no matter how much people may love a dog or a cat, they cannot adopt it as a child of the family. It would be impossible to make an animal one's heir. The idea is ludicrous and absurd. I take this example because, observing all due proportion, there is a greater difference between God's nature and ours than there is between our nature and that of the lowest of the animals. Therefore, it would seem all the more impossible that God should adopt us as His children with the rights and privileges and inheritance of sons. Between our nature and God's, there is an infinite abyss. How was it bridged

over? All things of course are possible to God, and He could have effected this thing in a variety of ways: we must never put limits on the infinite power of God. But He did it, in fact, in one particular way which He has revealed to us. The eternal and adorable Son of God by nature became man. "The Word was made flesh and dwelt amongst us." The real Son of God became man in order that men might become sons of God by adoption. By becoming man by nature, the Son of God so ennobled human nature that it was possible for men to become sons of God by grace. The Son of God shared our human nature in order that we might share the Divine Nature. Every priest at Mass this morning echoed those mysterious words of St. Peter's Epistle: "O God, who didst wonderfully create human nature and still more wonderfully reformed it, grant that, through the mingling of this water and wine, we may become sharers in His divinity, Who didst deign to become a sharer in our humanity."

What a mysterious bond of unity has God effected in the whole human race! Every man preserves his own individuality, every man is distinct from his fellow, and all are distinct from God. Yet the strong tie of sanctifying grace binds us all together to our Lord Jesus Christ, the Son of God in the flesh. As it is a thing difficult to understand, Christ has made it simpler by saying that we stand to Him as branches to the vine: "I am the vine, you are the branches. He that abides in me and I in him beareth much fruit because without me you can do nothing" (John, xv. 5). We form with Christ one great plant. He is the stem, we are the branches, and from the stem there flows a continual stream of life vigorous and strong—the life of grace which makes us adopted sons of God. St. Paul explains the same truth by another analogy: we form with Christ one great body of which Christ is the head and we are the members (Ephes., i. 22-23).

### III. THROUGH CHRIST

Thus has the goodness of God bridged over the gulf which separates our nature from His. Christ, the Mediator between God and man, is the bridge by which we reach our Father, and by which God reaches His children. "To as many as received Him, He gave them power to become the Sons of God."

(1) Christ is the link by which we reach God. The grace which makes us God's adopted children reaches our souls only through Christ Our Lord. In Him are all the treasures of wisdom and knowledge, and from Him they are communicated to us, His members. We want our prayers and supplications to reach Our Father in Heaven. Well, no prayer reaches the throne of God except through Christ, always living in His glorified humanity to make intercession for us. We say the words so often that they mean practically nothing to our ears; in every prayer we utter we conclude: *Per Dominum nostrum Iesum Christum Filium tuum*—through that same Christ who in the days of His flesh was heard for His reverence. We come to the altar to offer a sacrifice to God our Father. Well, no other sacrifice is acceptable to him but the sacrifice of His Son, renewed on our altars from the rising of the sun to its setting. And if we reach the Vision of God, it will be because the Lamb in the midst of the throne is leading us: “This is eternal life to know Thee, the only true God, and Jesus Christ Whom Thou hast sent” (John, xvii. 3).

(2) Christ is the link by which God reaches us. He who spared not His own Son, how has he not with Him given us all things? If God forgives our sins, it is because of the merits of Christ: “Look not upon our sins, but upon the face of Thy Christ.” In a word, if our Father loves us at all, He loves us only in His Son. “The Father loves the Son and has given all things into his hands” (John, iii. 35). He loves Him because He is the same nature as Himself: *Deum de Deo, lumen de lumine, Deum verum de Deo vero*. He loves Him too because He became obedient unto death. God Our Father loves us only in so far as we are united to His Son. “The Father himself loveth you,” Our Lord said, “because you have loved me” (John, xvi. 17). And God loves us the more in proportion as we grow more and more like to the image of His Son, so that, when at length we are admitted to the sight of God, we shall be the closest reflection of that Son in Whom His Father was well pleased. “For whom God foreknew, He also predestined to be made conformable to the image of His Son that He might be the first born amongst many brethren” (Rom., viii. 29).

## THIRTEENTH SUNDAY AFTER PENTECOST

By W. F. CUNNINGHAM, C.S.C.

## The Grateful Leper

*"Where are the Nine?" (Luke, xvii. 17).**SYNOPSIS: A. The cure of the ten lepers.**B. I. Ingratitude a common human failing.**II. We all have reason to be grateful.**III. The part gratitude plays in prayer.**C. Gratitude in everyday life.*

The scene presented in today's Gospel, dearly beloved brethren, is one of the most touching in the public life of Our Lord, and one of deep significance for our everyday lives in this modern world. First of all, we see this group of unfortunate individuals, afflicted with the most loathsome disease known to antiquity; following this, we hear of the marvelous miracle of their instantaneous cure when they follow out the simple direction of Our Lord to show themselves to the priests, "and as they went they were made clean." Then, finally, we witness the return of the one grateful leper to give thanks to his benefactor, "and this was a Samaritan."

## INGRATITUDE, A COMMON HUMAN FAILING

Yes, truly, ingratitude is a hard-hearted attitude in life, yet all too commonly a human failing. Even dumb animals seem to outdo us in this respect, and the faithful dog, appreciative of every caress and kindness of his master, puts to shame the great majority of mankind, who so consistently neglect to make adequate returns for favors received. As human beings we think so much of ourselves. We are lords of the world with the earth as our footstool, and are prone to consider every blessing of this life and the next as belonging to us by inherent right.

Men especially, I think, are addicted to this attitude of mind. The history of the race explains this to a certain degree. During all the ages, men for the most part have been the rulers of the world, and in particular autocratic kings in the little realm of the home. Little wonder, then, if often they are possessed with the idea that all other members of this little kingdom are subjects to do their bidding. Instead therefore of showing appreciation for kindnesses extended

and comforts provided, the natural tendency is to accept all these as definitely due, and as carrying no obligation of gratitude.

It is commonly asserted also that the young are almost universally ungrateful. My own experience would lead me to say that this general statement needs qualification. The little child of course is instinctively selfish. As yet he has no appreciation of the rights of others or of his duties towards them, and is entirely wrapped up in his own welfare, particularly in his own little body and the comforts and conveniences that minister thereto. But the boy (or the girl) who has passed out of the period of childhood and who has definitely become aware of the world about him, particularly of the world of persons now enlarged beyond the circle of the home and including the companions of school and playtime—the boy and girl of this age, I believe, have a real sense of gratitude. This is particularly true when they have been so fortunate as to have been brought up in a home where the atmosphere is one of kindness and culture. They show themselves appreciative of every attention, and kindness and consideration towards them is always well rewarded by the way in which it is received and in the little returns they strive to make.

But in the older boy and girl, what we commonly call the adolescent, the young man and the young woman in that period of school life covered for the most part by high school and college, ingratitude seems to become once more a dominant characteristic. Young people of this age are out to conquer the world—to "make the most of themselves," as we hear so much of today. The world is their oyster to be fed upon as their appetite dictates, and people are their pawns to be pushed aside on the chessboard of life to suit their own whims and purposes. Yes, truly, I believe it can be said that ingratitude is definitely characteristic of this later adolescent period. Happy are those young people who are cured of this curse before entering upon their work in the world. And happy too are those mature persons who have learned the lesson of giving thanks, of showing appreciation for every consideration and of always making even some slight return for favors received. These alone are blessed with the love and friendship of those about them, and, without the affection and the friendship of those with whom we live and labor, this world is surely a dreary place to dwell in.

## WE ALL HAVE REASON TO BE GRATEFUL

Now all of us have much to be grateful for. This is particularly true in this country where, thank God, we are blessed with peace and security, and all enjoy to a greater or less degree the creature comforts of life. Comparatively seldom indeed are we presented with a real case of abject poverty. In addition, we have leisure time in which to enjoy ourselves, though only too often a superabundance of material resources to spend on leisure turns this time of relaxation and rest into an occasion of temptation against the law of God.

But it is to things eternal I would call your attention this morning, reminding you of the debt of gratitude you owe to God for the great blessings he has showered upon you in these matters. The lepers in the Gospel story were afflicted with a terrible scourge. They were outcasts of society. For their restoration to health and to the companionship of their fellowmen, Our Lord was justified in expecting some expression of gratitude. But there is another leprosy more deadly than that of the body, to which all of us are more or less subject throughout our lives. This leprosy appears not in ulcers and blotches that disfigure the countenance and rot away the extremities of the limbs. Rather it disfigures us in the sight of God, and cuts us off from companionship with Him. This leprosy is sin.

But no matter how deeply any one of us may be infected with this moral decay, there is ever a cure at hand. To all unhappy individuals who have contracted this leprosy of the spiritual life are addressed the selfsame words in which Our Lord commanded the lepers in the Gospel: "Go, show yourselves to the priest!" The Sacrament of Confession is ever at hand as a cleansing bath to remove every stain disfiguring the soul, thereby rendering it clean and acceptable in the sight of God.

Further, not only are we offered a cure for this disease that will restore us to the presence and friendship of God, but there is also offered to us a spiritual repast that will carry us through the convalescent period in the passage from sin to strength of soul, making us strong in the presence of future temptation. This strengthening food, dear people, you know is ever waiting for us all at the Holy Table. The best guarantee against future infection of any moral taint is the frequentation of this Table, thus building up within our

souls a "vital resistance" of a spiritual nature that will effectively ward off any moral contagion future temptation may expose us to.

### THE PART GRATITUDE PLAYS IN PRAYER

For these two great gifts, the Sacraments of Confession and Holy Communion, there is pressing upon us the duty of gratitude and the obligation of manifesting this spirit of thankfulness by positive acts of faithfulness in life and fervor in prayer.

Spiritual writers have divided prayer into four kinds. Perhaps we might better say four steps, since all these attitudes of mind are present, to a greater or less degree, in every act of prayer. There is first of all adoration—the recognition of God in the Holy Trinity as Father, Saviour, and Sanctifier, the author of our being, to whom we owe all that we are and have. The second step is contrition, sorrow for past offenses with a firm resolution never to fall again; the third petition, that is, asking God for the grace to keep this resolution of living holily in His sight, and for whatever other favors we desire here on earth, either of a material or spiritual nature. The last step—and this is the one I would impress upon you especially this morning—is thanksgiving, gratitude to God for favors bestowed, and acknowledgment of His many considerations.

True, the whole of our lives should be one continuous act of gratitude in acknowledgment of the good things given us by God. There is one special time, however, when our minds should be turned in a special way to this particular task of giving thanks for favors received, and that is after the reception of these two Sacraments. Confession cures the leprosy of the soul and makes us clean in the sight of God. Holy Communion builds up the spiritual life thus restored, and establishes a firm bond of union between ourselves and God. Never, therefore, should we rush out of church to go about our affairs in the world after the reception of these Sacraments, but instead we should make it a life habit always to spend some time in prayer, asking God's forgiveness for our sins, adoring Him, and making whatever petitions we feel necessary or conducive to happiness in life. But in a particular way we should spend some moments in *thanking* God for favors already received. This is the surest guarantee that we will receive further gifts of a like nature throughout life.

## Recent Publications

**A Handbook of Scripture Study.** By H. Schumacher, D.D.  
**Vol. II. The Old Testament.** Price: \$2.00 net. (B. Herder Book Co., St. Louis.)

It is very gratifying to know that Dr. Schumacher has done for the Old Testament what he so admirably accomplished for the New. At a glance the student or professor can now take in the division, contents, authenticity, canonicity, etc., of every book of the Old Testament, together with a brief, solid and up-to-date consideration of the chief problems which each book presents.

There may be a question as to the method of treatment given by any book, and it is hard to say that any particular work is the best one on its subject. Some readers and students prefer a full discussion of everything under review; others like something brief and synoptical. The latter form would seem better for beginners, as well as for students who are making a review. Specialists and those who are more advanced prefer the longer treatment. At any rate, what we need nowadays is books of both kinds.

Personally we believe that Dr. Schumacher has done a valuable service to our seminaries and to anyone who may wish to become acquainted with the Sacred Books. He has really synopsized the subject of Introduction to Sacred Scripture; he has compressed much erudition and useful information into a brief space. These are the days for outlines in every department of knowledge. Modern life is too strenuous, too complex; there is too much to learn and too little time for the ordinary student and priest to bother with long treatises and involved discussions. Therefore, we wish this book the success with which Dr. Schumacher's work on the New Testament has been greeted.

C. J. C.

**History of Our Country.** By Reuben Post Halleck, M.A., LL.D.

**History of America.** By Carl Russell Fish.

**History of the United States.** By Charles H. McCarthy, Ph.D. (American Book Co., New York City.)

The first of the above works is somewhat marred by the author's covert advocacy of the "Nordic tradition," which colors many of his statements. Europe (and thus the United States), he implies in his opening chapter, owed certain qualities to the northern peo-

ples: (1) unconquerable energy and determination; (2) a desire for free assemblies; (3) a new idea of the personal independence and importance of each individual. That there was anything new about these ideas, no student of Roman history can admit, for what summary of characteristics could more fitly describe the *civis Romanus* of Republican Rome? And surely no Nordic champion can challenge a similar claim on behalf of Athens—a mere town (judged by modern standards) which, besides creating a vast empire and model popular institutions, raised literature, philosophy and art to a level that has scarcely been rivaled in 2300 years. Dr. Halleck misreads history woefully. His veiled assumption that certain chosen peoples are the predestined leaders of civilization and liberty, is utterly unhistorical. Not only have the above characteristics been shared by other peoples—with regard to the first, Spain and Portugal certainly blazed the trail in the modern era—but we believe the author would find it a very difficult task to prove that the idea of “the personal independence and importance of each individual” was even guessed at by his Nordic friends. Under the feudal system the people of Northern Europe belonged body and soul to their liege. Even in the sixteenth and seventeenth centuries they changed their religion backwards and forwards at the bidding of their lord with scarcely a ripple of protest. When their own power was threatened, the Norman-French nobles of England did indeed wring the Magna Charta from the tyrannical John Lackland, but how little effect this had on the mass of the people may be seen from the fact that even seven centuries later not one Englishman in ten had a vote. We naturally assume that, when Dr. Halleck speaks of the influence of the Northern peoples on American ideals, he refers primarily to the Puritans. His implied claim that the Puritans were responsible for “the new idea of the personal independence and importance of each individual,” has absolutely no historical evidence to support it. Indeed, it is historically incontestable that they introduced into this country all the religious bigotry which had forced them to leave their own land. To include the idea of individual liberty in “Our Inheritance from the Northern Peoples,” is indeed to deny our country proper recognition for a typical product of her own soil. This product of personal liberty was inconceivable in contemporary Europe, and constitutes America’s priceless gift to an Old World in which—Christianity apart—the individual had come to be regarded as little better than a clod. Europe’s contribution to the American ideal of liberty may well be compared

to the drunkard's contribution towards temperance: she furnished for America an object lesson in tyranny.

Fish's "History of America" (why the misnomer?), on the other hand, is upon the whole a splendid example of correct history-making. He has no theories to establish, and is content to let the facts speak for themselves. His work furnishes a fine mine of information on the civic and cultural development of the United States, and his matter is so well-ordered that no reader can fail to get a clear and comprehensive grasp of the incidents and forces that underlay this development. In his statement of facts, we have found him uniformly objective, and his work deserves to be included at least among the supplementary readers for the advanced classes of every school.

Without detracting anything from the many merits of Fish's work, we must, however, express a preference for Dr. McCarthy's history. In view of the deliberate movement afoot to deny or ignore all Catholic contributions towards the making of our country, we believe that Catholic students should be taught, not only our history, but also what rôles Catholics have played in that history. Even Fish seems to have carried his otherwise laudable desire to preserve religious and racial neutrality to the extreme that he has leaned backwards, and attached to certain phases and figures of our history far less importance than they deserve. We thus think that Dr. McCarthy's work is in many respects nearest to a true history. For example, he gives a juster estimate of the work of the early missionaries and of other prominent Catholic figures (Dongan, Barry, etc.), who receive only the most cursory mention in the other histories under review. Furthermore, he alone establishes clearly the contrast between the tolerance of the early Catholic and Quaker settlers and the intolerance of the Puritans. As religious and racial tolerance has been the greatest single factor in promoting the growth of our nation, and is the indispensable prerequisite for our future peaceful development, no historian has fulfilled his task properly who (like Fish) glosses over such un-American movements as Knownothingism, or (like Halleck) entirely ignores them. In fact, our one stricture on Dr. McCarthy's work is that he devotes all too little space to the aims and violent methods of the Knownothing Movement, which contains a very salutary lesson for today. It must not be thought, however, that Dr. McCarthy is concerned only with emphasizing the rôle of Catholics in our history. He has written an excellent and interesting manual, which is lucid in style and arrangement, comprehensive in scope, and splendidly objective in its statement of facts.

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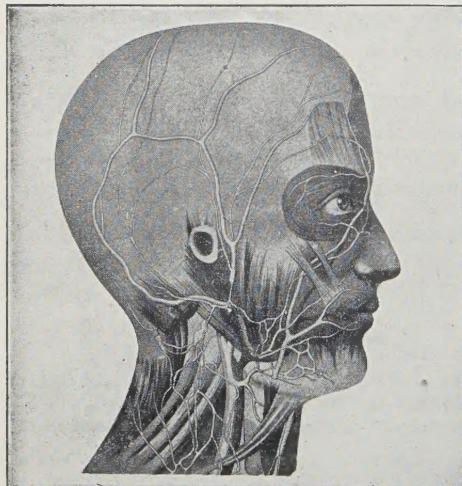
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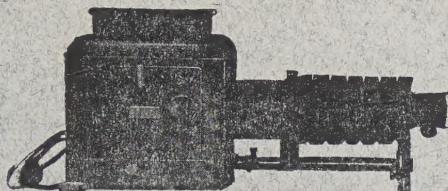
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